

THE PATH OF GRACE



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CONTENTS

Publishers Note	i
Foreword	v

THE PATH OF GRACE

Introductory	69
Pind Desh	105
Brahmand Mandal	165
Para Brahmand Mandal	193
Prapanna Gati	205
64 points	217
Realms of the Divine	229
Rings of Egoism	239
Rings of Splendour	253
The Special Personality	265
More on the Nature of Knots	279
Appendix I – The Kosas	297
Appendix II – Methods of Reading the condition of an aspirant	389
Appendix III – Game of Life	399
Table 2	409
Index	417

PUBLISHERS NOTE

All seekers have struggled to understand the path and achieve the complete mergence in the Ultimate. In the process of such evolution some were satisfied with marginal understanding and some others continued in their search ceaselessly for a perfect understanding by personal experience so as to help other serious seekers also.

We find one such serious aspirant in Revered Sri K.C. Narayana who has all through his life given utmost importance to sadhana. It is no wonder that the Master Sri Ram Chandraji bestowed on him various benedictions as detailed hereunder

- 25-03-1967 Permitted to give training.
- 11-01-1969 at 10.42 PM crossed Brahmanda Mandal.
- 23-06-1969 Grown Dynamic in spiritual life.
- 28-09-1969 3/4ths yatra in Para Brahmanda completed.
- 15-12-1969 Crossed Para Brahmanda.
- 18-04-1970 Master writes, "A greater responsibility of the Mission lies on you.
- 07-01-1971 Preparing for Central Region.
- 29-04-1971 "The burden of work of your father (Dr. K.C.Varadachari) has also come on your shoulders.

22-09-1971 Master writes to others that he is an
able Preceptor.
15-03-1975 The highest point
22-10-1979 "I have great hopes from you".

Sri Ramchandra publishers is pleased to present the completely revised edition of the book "The Path of Grace". As can be seen from the above chronology of events this commentary on the book "Towards Infinity" of Sri Ramchandraj Maharaj could not have written by another person.

The purpose of this book is to explain in detail by practical and personal experience the journey through the various knots and of what every one is likely to experience at various stages of progress.

This presentation also incorporates the "Game of Life" which again is a presentation of the various stages of progress in one's spiritual evolution.

The publishers would like to thank Sri. V. Sreekant Reddy, Sri. S.S. Reddy, Dr. B.V.S.K.Sastry, Sri. V. Krishna, Dr. M. Janardhan Reddy, Sri K.C. Murari and Sri K.C. Srihari for having gone through the material diligently and

providing valuable suggestions in the presentation of the book. We would like to thank Sri N.V. Raghava Rao and Sri I.Chalapathi Rao for having assisted in the development of the “Game of Life”.

The title design of this book tries to portray that creation is beginning less and endless and is based on a painting by Sister Spencer Kimball in the year 1971 when she visited India.

We hope the sadhakas in the Natural Path of Mahatma Sri Ramchandraj Maharaj of Shahjahapur make full use of the material herein and are benefited from it.

Yours in the Service of the Master

R. Radhakrishnan

FOREWORD

It is with a feeling of profound gratefulness and a humble heart I am writing this foreword for the most monumental and masterly work of my Revered guide Sri K.C.Narayana who has authored the book titled “The Path Of Grace”. This revised edition has been enriched phenomenally in many aspects compared to the first edition released during the year 1996. ‘The Path Of Grace’ is essentially a commentary on the book ‘Towards Infinity’ by The Great Master Sri Ramchandraj Maharaj of Shahjahanpur, U.P.,India.

The Institute of Sri Ramchandra Consciousness established in the year 1991 at Hyderabad is in the ‘Service of Eternally present Supreme Personality’ – H.H.Sri Ramchandraj Maharaj of Shahjahanpur, U.P. India through Revered Dr.K.C.Varadachari Order. The Institute is spreading the message of the Great Master in its purity of content and practice and has been working methodically, systematically, scientifically and dedicatedly. The inspiration behind this Divine endeavour is Sri K.C.Narayana. This ‘Love Personified’ has been consistently and persistently working for the transformation of man for over four decades untiringly and courageously as a worthy

son of The Great Master Sri Ramchandraji Maharaj of Shahajahanpur – “The Love Incarnate”.

I am under the training of Sri K.C.N. for over two and half decades and am intimately associated with him. This marvel child of Revered Sri K.C.Varadachari is a very serious sadhaka who attained the pinnacle of spirituality by the Grace of his Master is an adept in spiritual training according to the system and methods given by the Great Master. Sri Ramchandraji entrusted Sri K.C.N. with the stupendous task of educating, training and doing research in the system of Pranahuti Aided Meditation (Natural Path) and he is at it and is carrying on the task of fulfilling his Master’s wish of ‘Making masters’.

The author of the book Sri K.C.N. is a highly qualified philosopher, and a psychologist with Master’s degree in both with honours. He is an eminent educationist too and is the architect and executor of the concept of ‘Divine Resource Development’. He is the ‘Father Figure’ of Institute of Sri Ramchandra Consciousness , Imperience – The Centre for training and Research in Pranahuti Aided Meditation and Sahaj Seva Samsthan – An Organization dedicated to spread the message of the great Master Sri Ramchandraji through selfless

service with a commitment towards a Hormic (Holistic +Harmonious+Integral) approach to life.

In the spirit of 'Bodhayanthi Parasparam' Sri K.C.Narayana has been sharing his spiritual experiences, understanding and wisdom with all and has authored many works. He is very compassionate, kind and generous but strict disciplinarian as for spiritual training is concerned and a proven competent and dynamic administrator during his government service who held very senior positions in the department of Employment and Training , Govt.of A.P. India.

In this book 'The Path Of Grace' the author in the chapter 'Introductory' forementions about the need for a commentary on the Unique work of the Great Master Sri Ramchandrajji of Shahjahanpur "Towards Infinity". In fact the chapter is prefatory and covers many related aspects of Yoga psychology, Shatchakras and also makes available to humanity the nature of 'Kundalini' etc. as revealed by Sri Ramchandrajji and his experiences. The information on Chakras of well known psychologist and a spiritual worker Suzan Carroll in duly abridged form is useful for serious aspirants to understand physico-psychical, psycho-physiological and resultant mental states vis-a-vis shatchakras. This knowledge is

useful to trainers also to understand the problems faced by men in general and aspirants in particular and arrive at an appropriate spiritual remedial action in the willing so that one can move on the path in a courageous way.

The author by virtue of his immense understanding of the tradition and his own anubhava (Imperience) at the very outset excellently explains the relationship of knots, kosas and senses etc. while discussing about knots of Pind-desh. The nature of the knots, movement within the knots, intricacies and the unique support of Pranahuti along with individuals dedicated participation in the endeavour of transformation are explained very lucidly. Further the relationship between the knots of Pind-desh and the Ten Commandments of Sri Ramchandra are solely the contributions of Sri K.C.N. for the benefit of humanity. The much neglected but most important need of following the Commandments of Sri Ramchandrajī in letter and spirit for continuing progress and stability in the higher regions is envisaged. This revelatory disclosures am sure help the seeker to 'Gird up the Loins' and move on the Path Of Grace.

It is a well accepted truth that 'Humility' is the greatest virtue and not only this, it is in a way the

portal of entry into realms of Negation and beyond. The practice of Tenth commandment in all sincerity phenomenally helps the aspirant in the development of humility. It has been well explained and it is a matter of experience that all of us who are associated with him are aware of his repeated and untiring exhortations to follow the Commandment and offer bed-time prayer right earnest everyday.

The author's statement "When we say the Pind-desh is a replica of the Brahmand there is only half truth. In fact the individual Brahmand is a replica of the conditions in the Pind-desh we form. We should understand that we think with only a small part of our past, but it is with our entire past including the original bent of our soul, that we desire, will, and act." This is a very useful hint given for the seekers as well as trainers in the serious pursuit of transformation of man. Further, he says "The Pind-desh may have any number of defects but it is only here that our fate in the higher regions is formed and we should remember that 'The virtue of angels is that they cannot deteriorate; their flaw is that they cannot improve. Humanity's flaw is that we can deteriorate; but our virtue is that we can improve'." This is not only a caution but also an encouragement.

Sri K.C.N.'s experience that the journey through the 64 knots or points after the 10th knot is easy or difficult according to our having owned up the conditions of Pind-desh. These 64 points are connected with 5 Kosas. Because of this axiomatic truth, 'The Imperience' is appealing to the practicans to evaluate themselves according to the Pind-desh scale provided and also with reference to the practice of Commandments. Therefore, it is to be understood that the owning of the conditions in Pind-desh have a tremendous bearing on the evolution of consciousness to Divine realms. Meditations on Point'A' and point 'B', Bed-time prayer and regular influxes of Pranahuti through individual sittings alone can help one move to higher planes. This paradigm shift in the evolution of consciousness from animal through human to divine is a matter of experience and fulfillment of the purpose of life.

While explaining about the Pind-desh the first 5 Knots have been explained along with 4 sub-stages of Layavastha. The nature of feelings and thoughts at each sub-stage have been eruditely explained. The first Knot, the primary Knot of consciousness was elaborately discussed and the need of journey in this plane several times in order to have stability and to become deserving for further

approaches on the spiritual ladder have been well highlighted. For instance the need to develop attachment to the Divine and not detachment to the mundane, attitude of Trusteeship, Practice of moderation, non-possessive nature, development of noble quality of sharing etc. A note of caution to all the trainers is given here while performing Yatra in this Knot would be of immense help. While talking about Second Knot the author explains about the connection between the Second Knot and Chit-lake and the flow to Atma charka through Point 'X' which is to be understood and utilized for effective training. Likewise, all the other Knots of this region are explained with precision. In a way this throws light on the method of meditation on the heart and the aspects of psychology of heart. Another profundity is the disclosure of anatomical positions of these Knots on the chest which are not to be found in the original work of Great Master. The need to follow discipline (yama and niyamas) and the connected evils with the Knots is revealing. This information would be of immense help to all the aspirants.

The Knots 6 and 7 which are in the realm of Brahmand are explained vividly. While talking about 6th Knot 'That lot of restlessness is felt by the abhyasi along with a feeling of shadowy darkness

(impressionlessness)'which are criteria for access to Brahmand is both educative and assuring. The 7th Knot is extensively dealt with. Keeping in view the ordinary, the advanced and also those from traditional background. The author's concerted effort to make clear understanding of this powerful Knot is really praiseworthy. It is a blend of Revered Master's book 'Towards Infinity', extracts from the autobiography of the Master, his own experiences and that of tradition. The sequence of thought, the style in which the essential nature is conveyed is delighting. A note of caution for the aspirants not to get trapped here out of charm for power and the means to overcome this difficulty would be acknowledged with gratitude by all. The author's explanatory clarification with reference to the thoughts of sensuousness is bound to remove the ambiguity of understanding of the system of Sri Ramchandra (Natural Path). The anatomical positions of Knots 6,7 and 8 and their continuity in terms of consciousness is a revelation based on experience. The concept of 'Aham-Brahmasmi' and the real nature of such feelings are covered clearly.

All the spiritual aspirants in general and the disciples of Sri Ramchandrajai wherever they may be in the world would be immensely benefited when

they study and understand the paragraphs concerning the phenomenon of Supreme Personality / Special Personality. It is my earnest appeal to all the readers to understand about the powers of this Special Personality, His domain and the nature of that Consciousness practically. Sri K.C.N. talks about D3 consciousness too. Further, the nature of Chit-lake, thoughts and feelings while traversing the point of Saraswathi have been explained in detail. The 8th Knot from where the realm of Para-Brahmand Mandal starts is discussed eloquently leaving no room for any confusion. Those who moved sufficiently / moving in the 8th Knot are aware of the puzzling intrudes of thoughts pertaining to sex and sensual pleasures are sure to have a sigh of relief after studying about this Knot. It is really invigorating. Sri K.C.N. discusses extensively on Knots 9 and 10.

The descriptions of the conditions of Prapanna Gati, Prabhu and Prapanna Prabhu Gati are splendid and delighting.

Now comes the masterly contributions of Sri K.C.Narayana concerning the 64 Points and journey through them after Prapanna Prabhu Gati. This research material is a boon to humanity. Though these 64 Points are the discoveries of the Great

Master Sri Ramchandraji, the Master did not elaborate or discuss much on these Points except in the case of Dr.K.C.Varadachari which are published in the book Event Horizon. The information in the book is also limited. It is the sole contribution of Sri K.C.N. based on his own experience and training that a detailed account of all the points and feelings thereof sheathwise / Kosawise are revealed. Some of the advanced aspirants under his training do have the experience of the states. The presentation of information in a tabular form and the basic characteristics of the 64 Points is very useful for all the aspirants of spirituality. The loving exhortations of Sri K.C.N. to speed up Yatra in these Points and the need to practice discipline and the practice of Commandments 1 and 8 for overcoming the clutches of Annamaya Kosa; the practice of meditation on point'A' and Point'B' and Bed-time prayer for smooth yatra for the journey through 13 points connected with Pranamaya Kosa; and his repeated appeals to study Master's works, listen to CDs of Master and participate in the service of the Master – all aimed at the purity at Manomaya Kosa and Yatra in the 13 points connected with it. That the necessity to own up the overall conditions of Pind-desh is the crucial factor for crossing these points and experience transcendence from the binds of

Kosas is a pre-requisite for entry into Central region has been explained with lucidity and courage.

The realms of Divine are discussed in detail purely from practical angle and are entirely based on imperience. Another illuminating area in the book is the chapter on the rings of Egoism. Every aspirant is enabled to find out what is barricading his movement into the simpler and purer realms of Divine existence and also how one is progressively led to the Realms of humility and mere identity in order to become a dynamic instrument. All the information is from experience and his observations while training others. The rings of Maya and rings of Egoism are formidable barriers which needs to be overcome before one is enabled to enter still finer realms of Ego in the Mind region and through rings of Splendour before one enters the Central region in real sense. This has been the experience of some of us that it is the sheer Grace of the masters of the Order along with untiring and determined efforts of my revered guide Sri K.C.N. to have been bestowed with such experiences of superfine spiritual states. The psychological nature of these rings of Egoism and rings of Splendour as contrasted from the metaphysical points of view is unique splendid and masterly in exposition. No worker in the field of

Psychology or Spirituality or both has contributed such in-depth understanding on this unique yoga system of Sri Ramchandrajī purely based on practical experience (Imperience).

The additional material made available through appendices -1&2 The five kosas - Role in sadhana under PAM and methods for reading the conditions of the aspirants (training manual) would be very useful to all seekers. In fact the subject material on Kosas which is not available in such detail anywhere else and it is the monograph on this subject from Sri K.C.N. to humanity.

The 'Game of Life' is the research work of Imperience. For the first time the nature of the buffers and the intricacies are revealed so that one can guard himself against falls and develop the needed dependency on Master for further progression and development of individual into transpersonal and transcendent realms of consciousness.

I personally feel that all aspirants need to seriously participate in forgetting themselves and remember more intensely the Divine in order to carry on the message of the Master displaying contentment, moderation, simplicity, humility and balance leading finally to true fraternity. This noblest

commentary “The Path Of Grace” comprehensively is covering all aspects of sadhana, development and growth of consciousness into Divine realms.

Once again my profound gratitude to my revered guide Sri K.C.N. for giving me the opportunity to write the ‘Foreword’ to this ‘Marvellous Work’.

All glory unto the masters. Billions and billions of salutations to them.

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THE PATH OF GRACE

COMMENTARY ON TOWARDS INFINITY

INTRODUCTORY

The book “Towards Infinity” of Sri Ramchandrajī is unique in the spiritual literature. The spiritual path of the aspirant is never described earlier with such clarity. However, the Master did not elaborate much on the nature of knots or grandhis. The commentary now undertaken is mainly an attempt to make the book more understandable particularly with reference to needs of the aspirant for quicker progress in the spiritual field.

“Great men are not born too often” is a truth. But a greater truth is fortunate persons are not also born too frequently. The greatest fortune is to have a competent person to guide us in Spiritual life. It had been one of my earnest feelings and a wonder as to “How I was born to a Saint like Dr. K. C. Varadachari” and “How it is the Great Master Sri Ramchandrajī” accepted me as His own. I do not see anything whatsoever in me that could get me these two favours (I use this word for want of any better word). The journey to the Infinite in my case started when the Infinite Incarnate came to me.

PATH OF GRACE

Even as the cursed Sadhvi Ahalya was blessed by Avatar Rama by His feet blessing her, so did my Master bless me by His coming to our house. Wonder of wonders, a teenager and active sportsman, I was taken to the Railway Station by my father to receive the Master in 1955. Something deep in me urged me to fall at His feet and seek refuge. No problems, no worries and yet the urge to seek refuge. The Master, I now understand, pulled me towards Him. The Holy feet of the Master were then my refuge and so is it today. That is the Goal as I see it and experience it.

I think it is necessary to write about my competence to write this type of book. I started practicing this system of sadhana in 1956 and have been in it since then getting guidance and assistance from the Masters all through. Without going into the details of various states and stages in sadhana at different points of time I state that the Master Sri Ramchandraj Maharaj of Shahjahanpur, U.P. India wrote in his letter dated 22nd Oct. 1979 “You know Narayana that I have done whatever the need was for the spiritual life of man and the work is

INTRODUCTORY

still continued. The system is there, my support is there, yet it is for the persons like you to first educate abhyasis and then do further research work. I have great hope from you.” This was after the Master has blessed with the vision of His Real form in 1979 at Shahjahanpur: the form that encompasses everything in universe and perhaps beyond. It was a state beyond words – a fusion of love, devotion, awe, admiration, reverence and total insignificance and many more. It was radiance, brilliance, soothing brightness and a combination of any and every shade of light and darkness. I should frankly say till then my understanding of the Master was that he is my guide and a redeemer. From then on I knew Him to be real life. A life by Him is what I know, a life for Him is what I feel, and a life in Him is the Truth.

I found that His excellent gift to humanity to understand real life in the book “Towards Infinity” was not getting the attention due to it and I took courage to make notes on them. My revered father, who is with me always as the guiding spirit, made me understand many points, got me the reading

PATH OF GRACE

material through others, used by him as his instrument and above all made me experience again and again the various states. I then came to know what the Master meant when he said “one should develop the capacity to move up and down” the spiritual planes of consciousness.

As I said above I consider myself blessed. But the thought comes “Are not others who came to the fold of Master and many more coming now?” Yes they are. Only they should realize so. It is a great fortune to hear of Sri Ramchandrajī of Shahjahanpur. But the fortune should lead us to the awareness of recognizing Him as the goal of our life. The meaning of life is to know Him, to live in Him and for Him. As a matter of fact the Master said that “It is the primary duty of Man to realize God”. This is not a realisation in forest or loneliness or in wilderness. When Master becomes the meaning of life, all existence which is an expression of the Master deserves every service from us. Such a service to mankind, animal kingdom and all existence is the meaning of life. The inherence of the Master everywhere is the Truth. So long as it is

INTRODUCTORY

spoken it is philosophy at best and politics at its worst. If it is realized in the inner core of heart it is realization, it is life.

Any commentary on his work can never be total or perfect. It is the understanding of the author and if useful the author is amply rewarded. The various conditions in each of the stages in the journey to the Infinite are so varied and personal it is difficult to narrate them fully. Yet what I could comprehend through my sadhana and while training others under Master's instructions I have tried to present as easily comprehensible as I could make it. Many sadhakas went through these notes and felt it would be useful if it is made available to all. It is necessary to note that at any stage of your own evolution, we can have all sorts of amazing altered states, non ordinary states, and profound spiritual experiences. Master used to emphasize that those states will come and go, passing through our psyche in a way that cannot be reliably maintained because the psyche has not yet gained enough depth to stably contain the vastness of these higher realms. That is why we say that the potentials contained in

PATH OF GRACE

states become actual stages with increasing development in the spiritual path.

One of the suggestions given to me by those who went through my notes is that I should try to point out the commonness and differences between this system and the traditional systems. I donot think I am very competent to do this job as my knowledge in spirituality is entirely relates to the system of Pranahuti aided meditation of our Master. However I have been a student of sorts acquiring my Masters degrees in Philosophy and Psychology and also have a background of traditional family and tradition that I venture to write the following.

Some versions of Yoga

1. In yoga the aspirant starts his journey in spiritual life from the physical plane and proceeds along the prescribed lines taking up the different centres in turn, which are purified and transcended. When they are transformed their characteristic properties are released and the natural action thereof starts in an automatic way. The super-normal powers associated with the various chakras are often wrongly

INTRODUCTORY

interpreted in numerous odd ways giving rise to genuine doubts about the bona-fides of the claim itself. Each chakra is characterised by some particular power which is released when its awakening is effected. But the rousing up of these powers by forced physical means result mostly in the development of siddhis or powers which are commonly considered to be a sure test of yogic attainment. There are many traditions that subscribe to the view of gaining control of these chakras. It has become now a days almost common to treat this shat chakra sadhana as the very essence of yoga. But that is not the truth. However for purposes of information the following version of the shat chakras is as presented by a fairly well known psychologist – spiritual worker Suzan Carroll duly abridged is furnished here.

Consciousness is the experience of “Be-ing” which represents everything that is possible for us to experience. All of our senses, perceptions, and possible states of awareness can be divided into seven categories that are associated with each of the seven chakras.

PATH OF GRACE

First chakra is survival, vitality and grounding to physical life. Second chakra is emotions, nurturing and shelter. Third chakra is thoughts and power systems. Fourth chakra is love, health and relationships. Fifth chakra is communication and higher creativity. Sixth chakra is inspiration, imagination and spiritual power. Seventh chakra is unity with multidimensional consciousness.

The chakras represent not only a particular part of our body, but also a part of our consciousness. Each chakra represents how our unconscious and super conscious selves communicate with our conscious self.

First chakra rules the skeleton, legs, knees and feet. Second chakra rules the genitals, abdomen and lower back. Third chakra rules the liver, gall bladder, stomach, spleen and pancreas. Fourth chakra rules the heart, lungs, immune system, arms and hands. Fifth chakra rules the throat, mouth, speech and hearing. Sixth chakra rules the vision, face, head, sleep and dreams. Seventh chakra rules the brain and nervous system.

INTRODUCTORY

Tensions that are felt in our consciousness are also felt in our body via the chakra system. Conversely, tensions that are felt in our body are felt in our consciousness. In other words, if we were having:

- a. First chakra problem: it would express through our Consciousness as difficulties with our daily survival, vital energy or dedication to physical Body as problems with our skeleton, legs, knees or feet.
- b. Second chakra problem: it would express through our Consciousness as difficulties with our emotions, ability to give or receive nurturing, or our home. Body as problems with our reproductive organs, intestines or lower back.
- c. Third chakra problem: it would express through our Consciousness as difficulties with thinking and power struggles with others or within our self Body as problems with our liver, gall bladder, stomach, spleen or pancreas.
- d. Fourth chakra problem: it would express through our Consciousness as difficulties

PATH OF GRACE

giving or expressing love in our relationships and our over-all health Body as problems with our heart, lungs, immune system, arms or hands.

- e. Fifth chakra problem: it would express through our Consciousness as difficulties with communication and creativity Body as problems with our throat, mouth, speech or hearing.
- f. Sixth chakra problem: it would express through our Consciousness as difficulties with inspiration, imagination and spiritual power Body as nightmares or problems with our vision, face, head or sleep.
- g. Seventh chakra problem: it would express through our Consciousness as difficulties with mind expansion Body as problems with our brain or nervous system.

The Physical Body Door in the Conscious Section represents the heart chakra. The life force of the physical body is thought by many cultures to be held in the heart. The heart is also thought of as the center of our ability to love. Indeed, as we move up

INTRODUCTORY

the chakras to the fourth chakra—the heart chakra—we have moved past the areas of our consciousness that are too often “unconscious” to us and into the areas of our life that are primarily “conscious”. These are the areas of our daily interactions with others and with the world around us.

Our happiness, or lack of it, arises from whether these encounters are filled with fear or filled with love. These encounters begin within us. If our consciousness is filled with fear then many of our encounters with the outside world will be fearful. On the other hand, if our consciousness is filled with love then many of our encounters with the outside world will be love.

A chakra is like a wheel that creates a vortex which can “download” energy from the higher dimensions. This higher dimensional energy, known as Prana is not physical. Prana is the life force or animating principle of our physical bodies. Our ego, emotions, intellect and mind, as well as the physical elements of earth, water, air, fire, and ether are creations of the life force within us.

PATH OF GRACE

This “downloaded” Prana is an aspect of our consciousness in the same way that our aura is, but it is denser than our aura and less dense than our physical body. Our chakras interact with our physical system via a connection with a specific endocrine gland and nerve plexus, which associates each chakra with a different area of our bodies.

The Fourth Chakra is the Heart Chakra. Chakras one through three are often called the lower chakras; probably because they rule our “lower”, more primal nature, while chakras four through seven are often called our higher chakras.

The fifth and sixth chakras are an octave above the second and third chakras, but they rule similar areas of physical life. For example, the fifth chakra rules creativity and communication just like the second chakra, but the second chakra rules our basic communications in our homes and our procreative creativity, while the fifth chakra rules our more complicated communications and our creativity in the world.

INTRODUCTORY

The sixth chakra is an octave higher than the third chakra. Our third chakra rules our issues of “power over” and “power within” and our abilities to tune into messages sent to us via the fourth dimension, whereas our sixth chakra rules our spiritual power and our ability to commune with our higher guidance.

The first chakra (Root Chakra), the fourth chakra (Heart Chakra), and the seventh chakra (Crown Chakra) are connected in a somewhat different fashion. Our Root Chakra brings our feminine, physically manifest, energy up into our bodies and our Crown Chakra brings our masculine, spiritually unmanifest, energy down into our bodies. These two transpersonal polarities meet with a burst of light in our Heart Chakra.

Our Heart Chakra is also where our personal feminine/matter and masculine/spirit energies integrate. Therefore, the Heart Chakra is often thought of as the chakra of relationships. These relationships begin with the relationship between our inner male and female polarities as well as our

PATH OF GRACE

human and divine polarities. The success of these integrations has a strong impact upon our external relations and our ability to be happy and successful in our lives.

Certain chakras demonstrate primarily masculine energy and others demonstrate primarily feminine energy. Masculine energy flows outward and is related to expression and action while feminine energy flows inward and is related to reception and emotion. Emotion here is defined as “energy in motion”. The second chakra (Navel Chakra) and the sixth chakra (Third Eye) are of a feminine energy while the third chakra (Solar Plexus Chakra) and fifth chakra (Throat Chakra) are of a masculine energy. Therefore, we are receptive to emotions with our second-feminine chakra and express those emotions with our masculine-fifth chakra through creativity.

Our feminine-sixth chakra is an octave above our masculine-third chakra. Our sixth chakra allows us to receive spiritual power and information from our higher guidance, and our third chakra can use

INTRODUCTORY

our personal power to express that information through “right action” and clear, intellectual and/or psychic interactions.

The first, fourth and seventh chakras hold both feminine and masculine energy. Therefore, these three chakras assist us in learning how to integrate our masculine and feminine energy fields. The Root Chakra pulls energy up from the earth to serve as a source of grounding and vitality, a quality which both men and women need. The Crown Chakra pulls energy down from the universe to open our multidimensional awareness, a quality which both men and women need.

The Heart Chakra is where we integrate our masculine and feminine energy as well as our human self and spirit self. Within our Heart Chakra, we can raise our consciousness through the power of love or lower our consciousness through the power of fear. Our Heart Chakra is where we wage our battle between the Light and the Dark. Many cultures think of our Heart as the Seat of our Soul.

PATH OF GRACE

It may be seen from the account that nowhere there is any discussion or mention of realisation vis-à-vis Cosmic Consciousness or Universal consciousness. This approach as well as those similar to this is skewed heavily towards the materialistic in their approach aiming at getting some relief by working on them. One who gets into this type of thinking forgets his goal of life and the aim of gaining integral consciousness or the consciousness that collaborates with the Divine gets abandoned.

2. Certain purely Indian traditions talk of various powers and there are many odd notions of the powers and siddhis that accrue from such practice of shat chakra sadhana. These it may be pointed offer temptation to those lovers of extraordinary powers who want to display themselves as super-normal beings. But these powers take the persons away from or delay in achieving the goal of realising our true nature. However, the truth of the matter is not this. These powers which are attained at different stages of spiritual journey are all psychic states and

INTRODUCTORY

their real meaning even according to tradition is only as follows:

1. Anima: This is “the power to identify oneself with the smallest atom”. This states the mastery over the earth element. It means also the capacity for analysis.

2. Prakamya: This is “the capacity to enjoy from everything heard or seen” or “the capacity to enter into the body of others”. This denotes the mastery over the element of water. The property to enter into the body of others is not any miraculous achievement. Love and sympathy or empathy implies this power.

3. Mahima: This is “the power to expand ones’ consciousness to the largest form”. It is the power of greatness. It is the mastery over thought, over lower mind, over the creative urges of the lower mind.

4. Laghima: This is “the power of levitation”. This is an achievement over the element Air. This is the capacity of the mind to soar high leaving its attachment to the physical plane. It is perhaps better understood with the words dignity and venerableness.

PATH OF GRACE

5. Prapti: This is “the power to obtain any desired objective anywhere”, “arrival at the goal, deliverance, discovery, good fortune, joyful attaining”. This is an achievement over the element ether. This state is a state of joy.

6. Isita: This means “ruler ship, the power to control and create”. It is to be understood as a power for creation, multiplication, manifestation, or for simplification and dissolution by purification of consciousness.

7. Vasita: This is “the power of command or control resulting from non-attachment to objects”. It is self control. In fact it is the capacity to control and restrain all that is in self and the self that is observed in the many or all.

8. Kamavasayita: It is “consummation of any and every desire”. It is the actual fulfilment of the sadhana.

It has been clearly stated in tradition that though some extra-normal capacity as stated above develops through sadhana it should not be a matter of any serious concern for the true sadhaka unless he is internally inclined towards it and applies his will

INTRODUCTORY

and effort to transform it as power. In such a case the mind gets diverted towards miracles alone and the main objective is altogether lost sight of.

KUNDALINI

The centre or more properly the source of all these powers is commonly understood to be the Kundalini Shakti the vital spiritual force in man. It is located in the lowest part of the spinal cord and is at the pelvic plexus and is usually represented as a coiled serpent. It is supposed to possess immense power and its importance in yoga is thought to be great more particularly in Hatha yoga practices. In its normal state it appears to be lying dormant without affecting any of the conscious or sub-conscious nerves of the body. When awakened it becomes active and is supposed to affect all the important centres of anatomic system. The awakening of the Kundalini is brought into effect automatically when matured at higher levels of advancement, or by the force of physical exercises of asana, Pranayama etc., provided for, under the traditional systems. According to current view, Kundalini when

PATH OF GRACE

awakened stretches forth through the vertebral column right from one end to the other with its head at the centre of Sahasrara and its tail in the Mooladhara region. The effect is then supposed to be carried through the spinal column and reflected upon the chakras through the medium of the nerve fibres. This process is called chakra bhedan. The chakras are presumed to be awakened automatically with the awakening of the Kundalini. The awakening of the Kundalini is believed to result in the acquisition of the super-normal powers explained above. This is what the traditional yoga offers and nothing more, not to speak of realisation of the true nature of man in the scheme of things of the divine creation.

Sri Ramchandrajī Maharaj, the great master, says that the Kundalini is not like a coiled serpent at Mooladhara but instead is like an open ring, the two ends of which are but slightly apart from each other. They face each others as two poles for the passage of energy. Thus it is more a closed circuit of power based in the Mooladhara. For this reason the action of the Kundalini force remains within itself without

INTRODUCTORY

affecting any part of the human system. But when awakened its ends get a little more apart and turn slightly upwards. The energy then flowing out from the ends does not remain located within the Kundalini but goes up through the medium of the sushumna nadi covering a larger circuit extending from the base up to the centre of the Sahasrara. In cases where premature awakening of the Kundalini is effected by physical means, the power acquired is commonly utilised for material purposes only. In this respect, the awakening of the Kundalini may be taken as an exclusively material pursuit and may amount to degradation of Yoga. As a matter of fact Kundalini is the seat of sensations which come under control by its awakening. The divine wisdom dawns with it and Nature becomes an open book. Though the super-normal capacity acquired thereby is meant for Nature's work which a yogi at higher stages of advancement cannot avoid, it is by no means the final object of the pursuit or real criterion of a yogi or even an essential factor in determining the spiritual elevation of a sadhaka. It is to be noted seriously that a physically forced awakening of

PATH OF GRACE

Kundalini leads to grossest evil. Master warns that greatest precaution is necessary in this respect and its premature awakening must not be resorted to under any circumstances.

The master states "The automatic awakening of Kundalini sets the dormant energy into action for the unfoldment of the knot related with the super-consciousness of higher values. It means the dawn of Divine knowledge, which goes on developing as one proceeds more and more towards subtleness. After crossing the mind region we come to the sphere of the seven rings of the so-called light (vide Efficacy of Raja Yoga). The divine wisdom thus acquired begins to assume a finely subtle state and by the time one reaches the third ring its automatic working in consonance with Nature starts by itself. It reaches its final stage when we have passed through all the seven rings. The attainment of this final stage may be taken as a mark of completion so far as human capability is concerned. The action of Kundalini at the early stages is grosser in comparison to that at higher levels."

INTRODUCTORY

“One thing which must specially be borne in mind is that awakening of Kundalini is not essential or indispensable for the attainment of liberation. Those who hold so may seek for its verification within their own hearts and decide for themselves whether it is the Kundalini or the real significance of their being that helps them along the path. They will definitely come to the conclusion that it is not the Kundalini that helps them in this respect and all the time and energy applied to it is thus lost in vain. On the other hand, in most cases, it leads to the worst abuses and grossest evils.”

The commonly used pictures and diagrams of Kundalini are provided in the pictures below.



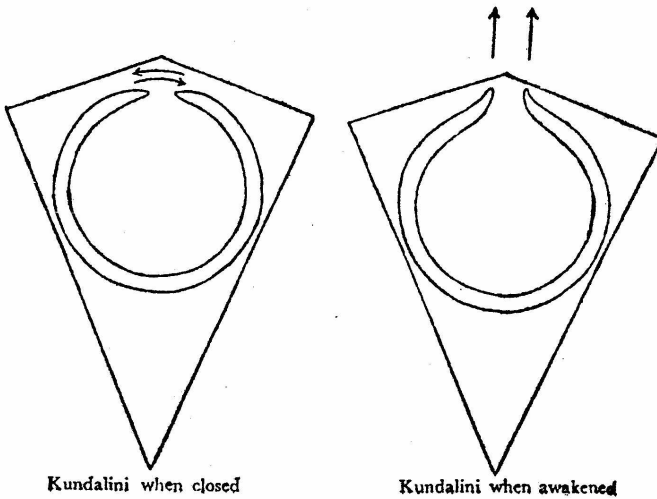
SHATCHAKRA

PATH OF GRACE



Kundalini, as depicted in the 'Tantric' books

Kundalini according to the traditional version.



Pictures of Kundalini according to Sri Ramchandrajii Maharaj of Shahjahanpur.

INTRODUCTORY

'My latest discovery in this connection is that Kundalini contains in a finer form all the particles which are present in the Sahasrara. There are cells in it which resemble closely the brain cells with the only difference that those in the Kundalini have a conical shape. When awakened in a matured state, the conical shape of the Kundalini cells begin to transform into a roughly round shape with its top-point projecting a little upwards. It is only after this transformation that this powerful energy takes up the natural course of action directed towards Godly work. In case of forced awakening, as in Hatha yoga the conical shape of cells remain unchanged. In that case its utility in the spiritual field is practically nil and the power aroused thereby is in almost all cases diverted towards the material plane, resulting in numerous untold evils. If the same condition i.e. the conical formation settles down on other centres or chakras, the vice may be unlimited and may finally result in the formation of a demon of the worst type. This was exactly the case with Ravana whose entire cells connected with all the vital centres or chakras including the Kundalini had become rigidly conical

PATH OF GRACE

beyond all possibility of transformation. The only solution in his case, therefore, was destruction. The above example goes sufficiently to show that it is not really the awakening of Kundalini that counts but only its proper transformation. It may therefore, be far better to let this vital centre remain in a sleeping state than to awaken it without necessary transformation. By the process of Hatha Yoga such a transformation is hardly possible, because the attention of the abhyasi is fixed more upon the acquisition of power than upon subtleness. The proper transformation in such cases, if at all, can be effected by the super-normal powers of a Master of the highest calibre if such a one is available and accessible.”

“Another important feature which lay undiscovered so far relates to the passage of the Kundalini-force through the spinal column. Ordinarily by Hatha Yoga the awakened Kundalini-force takes a straight passage through the spinal column from one end to the other. The awakened energy, which in ordinary course should have come into action through its top-most point at the base of the

INTRODUCTORY

Sahasrara, is impeded on account of the unpurified state of the point. Thus it does not connect itself with the subtle state of the Sahasrara but gets diverted towards lower planes of materialism. In Rajayoga the Kundalini force goes with a bow-like curve with almost a hair-breadth curvature at the centre. This keeps the power confined to its proper natural course leading to finer states of subtleness. In this case, the transformation goes on automatically resulting in the removal of grosser elements there from. Under the circumstances, there is no risk of wrong diversion or misuse.” Master stated in a letter to Dr. K.C.V. (9/9/1964) that “ I may tell you that in our system of sadhana the three chakras, the Nabhi, the Swadhisthana and the Mooladhara are taken up at the very end in quite a natural course. Rather I may say that Nature herself takes them up then.”

It is earnestly hoped that the above stated facts regarding various powers and the role of Kundalini and shat chakra sadhana will make it clear that the system of Rajayoga of Sri Ramchandrajji is entirely different from the traditional systems of

PATH OF GRACE

Rajayoga and is an entirely modified version of the original system of Rajayoga.

Some aspirants asked whether there is any necessity to know the spiritual condition at all and whether it is not enough that one practices a system as best as one can and trust in a master who is supposed to be the person guiding one in the spiritual journey. This is a very ticklish question. If the Master is one who has accepted the sadhaka in toto and is leading him in his sadhana under his watchful care and carries him with control and caution perhaps there is no necessity to know one's condition. But it is necessary to note that even this total dependency is not a matter of words but is a spiritual condition that is called Prapannatva. More often than not one is too painfully conscious of the various thoughts and disturbances that occur during meditation which does not permit one's conscience to accept any significant progress to have been made at all despite the fact the so called master has taken care of him. Further the behaviour and thoughts during the day does not reflect often the conditions expected of a sadhaka and thereby

INTRODUCTORY

serious doubts arise as to whether there is any use of the sadhana at all. Spirituality is neither that elusive nor is that all other worldly that we are incapable of judging ourselves. It is more one's fear to accept the rather slow progress, if not no progress, that makes one take shelter under the thought "everything is left to the Master. What does it matter where I am? All His will." This, one knows, is an illusion. But as any other illusion it is more attractive to the human mind. The basic point to bear in mind is that sadhana is oriented towards control of mind and is an attempt to make ones' thoughts and actions dwell in the realm of God. Or the whole exercise is to see that the individual mind instead of directing all its energies towards self is essentially concerned with the well being of others if not all of humanity or the universe. Naturally this demands watching carefully one's thoughts and actions and noting whether the mind is influencing the same or whether the Brahmand has started taking possession of what is legitimately its domain. That the individual is not all that isolated and is essentially an integral part of the Universe and he has the

PATH OF GRACE

onerous responsibility of keeping the beauty of God's creation by not adding his own creation and thereby polluting the atmosphere, is not any philosophical or sociological proposition but a reality that needs to be expressed in thought and action, and has to and can be realised only by sadhana. The road map to spirituality or Infinity, therefore, is something one should keep with himself and evaluate oneself against the land marks given. This alone will ensure a sadhaka from missing his goal. The goal of the Ultimate many times gets substituted by penultimate ones' essentially because the map is ignored. Certain guidelines to know the spiritual condition of an aspirant is given in the Annexure-II.

The process of yoga and meditation has not been accepted by the ordinary householder and he has always tended to accept other forms of prayer and worship. Also down the ages these yogic practices were in the sole domain of vairagis and sanyasins. The main reason for this is, it is felt that these practices are capable of making one go lunatic or behave oddly. For the practicants of yoga or meditation it is common to experience Avadhoot-

INTRODUCTORY

hood or ecstasy. The housewife has always been apprehensive of this development and always tried to wean out the husband from such practices. It is precisely for this purpose we should know the course or the path we are going to tread and tally our experiences with that which is given and trodden by others in the path earlier. To ignore this need to verify our experiences with that of the authentic records and narrations of the path is to ignore the basics. This commentary tries to place before the sadhakas the need to keep the goal in view and also know how much more one has to cover the distance so that complacency (including the one that one is in safe hands) does not develop and the restless urge to reach the goal is kept always in view.

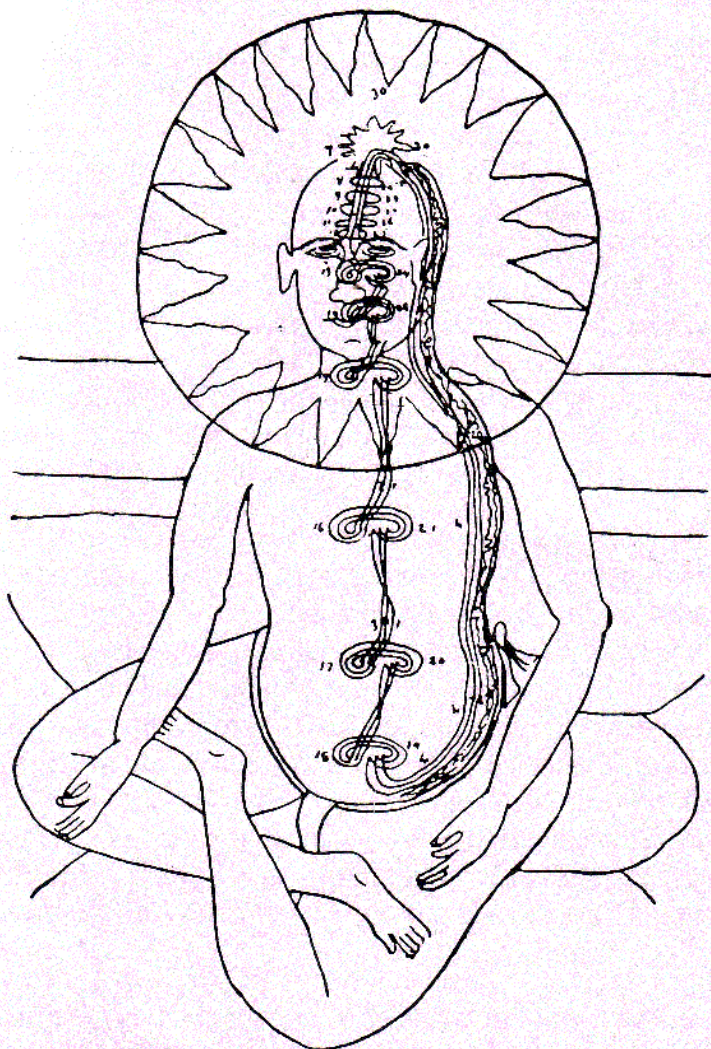
It is humbly submitted the commentary itself is written only by the Grace of the Master and no credit is due to the author for any clarity that has occurred to any person. The system of Rajayoga developed by the master, though has the sketch of the Patanjali Yoga, is totally new and the techniques and methods given by the master are unique and highly effective. The commentary does not discuss

PATH OF GRACE

in detail about such methods of sadhana but is content with elaborating the nature of various knots. In the yogic literature there are very few occasions when great saints delved on the regions between Ajna and Sahasrara. That there are only 6 chakras starting from Mooladhara up to Ajna is well known and they are the sadhana chakras. Sahasrara is the anubhava chakra and there is no sadhana in its realm. It is satchitananda par excellence and is the goal according to almost all yogic systems.

However, Saint Jnana Deva did mention about certain knots between Ajna and Sahasrara in his 'Jnaneswari'. But they related to the movement of Kundalini and no detailed account of the states of mind in those knots or points were given. Another saint of the South India said to have lived near Annamalai, Sri Sabhapathi Swami has given a graphic picture of the various knots but no states of mind discussed by him are available.

INTRODUCTORY



Sketch showing the upward and downward movement of the *Kundalini* energy as well as the position of the three principal *naḍīs* and the *Cakras*. The sketch was drawn by Swamiji himself in 1880.

Courtesy Arjan Das Malik

PATH OF GRACE

The regions beyond Sahasrara were never commented upon earlier by any of the seers or saints. Rev. Sri Ramchandrajī says that 'One's entry into the central region and his swimming in it during his lifetime has so far been known to be impossibility, and none could have even dreamt of doing it while in the physical body. It is however the greatest innovation of my great Master, Samartha Guru Mahatma Ramchandrajī of Fatehgarh, who was the first personality to have secured his approach up to that highest point while maintaining his physical existence in the world, and has thereby made its achievement possible and practicable to others.'

It is the blessing of my master that has enabled me to have a taste of the conditions of these regions and even more his grace that has made it possible, however feebly, to express them. I tried my best to make the feelings in these rarefied areas as intelligible as possible. I do hope there is a certain amount of clarity, in the expression. If, however, I am not, it is requested that the aspirants may invoke the blessings of the Great Master and

INTRODUCTORY

have a taste of the conditions themselves first hand. That is a promise of the master and it should be the endeavour of every one to try to deserve the same.

The significance of the Special Personality of Sri Ramchandraji Maharaj of Shahjahanpur, in this hour of change is the last chapter in the commentary.

The earlier edition of Path of Grace published in 1996 was exhausted long back and there has been a continuous demand for this book from many aspirants. As per the aspirations of many sadhakas and for the benefit of all seekers of Reality in the world, in this revised edition I have added significant information on the Nature of knots, Yatra or journey there in, Rings of Egoism, Nature of the various layers of bondage called Kosas and also as to how to understand the inner conditions as annexure II. I do not consider it a matter of coincidence that this revised edition of the book which even as the earlier edition and the part commentaries that were issued earlier, is getting released on the Basanth Panchami day, the day of birth of Samartha Guru Sri

PATH OF GRACE

Ramchandrajji Maharaj of Fatehgarh. I consider it a matter of extreme kindness and limitless Grace of the Master, not only towards me, but also towards all sadhakas who are eager to know the path or the road map to Divinity which is carved inside our hearts.

With the courage and confidence given by my Master the commentary is placed at the Holy feet of my revered father whose kindness alone led me to the Holy feet of the Master.

May the message of the Master cover the Universe and all serve each other as the Master wishes.

K.C.Narayana.

PIND-DESH

(REALM OF SHELL- CONSCIOUSNESS)

{All memory of his original source or home-land is now forgotten, and as action follows action the shell around him gets harder and harder and his memory of the source gets fainter and fainter, until it is almost completely forgotten. Rev. Babuji}

Creative descent and formation of Knots.

Rev. Babuji's work, "Towards Infinity" is one of the rare books in the field of spirituality. The book gives an account of the progress and of the experiences as the sadhaka passes from one state of development to the other. These stages or bhumikas of Reality or essence of being are indeed formed for each individual ray of existence or soul through a process of creative descent. These are called knots or Grandhis, each describing a particular law and form of its own, and have in a sense made for the bondage and sorrow of the individual sadhaka. It is but natural that the soul or individual who has formed his descent should aspire

PATH OF GRACE

to reach the base again or return to the homeland. The work of the Master is an attempt to describe the stages in the various knots to enable a sadhaka finds his way back to the origin or homeland from which he has descended. The book also is a guide to those who seek to have knowledge of the path and for those who feel that they are Brahmajnanis to assess their knowledge in the sphere.

The most distinguishing feature is that these are not centres or plexuses to be cut off to liberate ourselves to move on in the process of involution. These knots are to be loosened and the aspirant should have considerable stroll in each of them imbibing the nature of the Knot in his path towards Infinity. The example of flow of oil is best suited to understand the process of flow of energy that is explained in the figure above. (pind desh figure) The figure of the bracket is mainly to note that the flow as it passes through the bracket or center has a whirling nature which keeps us enwrapped in it without allowing us move forward to the next knot. Balancing of the flow inside the knot, which is of the nature of bracket, is the task of the aspirant and he

PIND DESH

is assisted in the process by the trainer. When Pranahuti is offered to those points there will be either an obstruction or constriction that is felt in the thought process, if the flow through the bracket is not smooth and balancing the same is the duty of the trainer. When, through Will this is cleared up, the flow would become natural and smooth. The characteristic feature of the point would be felt making one feel that the point is purified. The final condition of each of the knots is the same as they were at the beginning that is their absolute or original condition as revealed in each knot. They smell the odour of the servitude of the element under consideration to the Almighty. The purpose of Sadhana is to bring all these knots to their original condition and merged in the Ultimate.

Journey through these knots is of utmost importance in as much as only then one can enter the portals of the realm of the Master. These centres as explained above are of the nature of Brackets or Valves. There is a close grip at both the ends of the centre. The flow of Thought down to existence is characterized by several twists and

PATH OF GRACE

turns. These twists are the knots. Cutting the knots will not serve the purpose as discontinuity ensues. Cutting of the knots was the method of traditional Yoga systems. In the Natural Path they are loosened to enable the flow back to the Base. The flow of thought inside each knot is of whirling nature. The journey through these knots is called Yatra in this system. The journey to the Infinite proceeds in two ways and Master asserted that they are both necessary. The individual effort is to be supplemented by the effect of Pranahuti. Through the process of Pranahuti the adept in the field infuses light which travels through different centres and a sort of vibration is felt by the aspirant even at advanced levels. The adept in addition to this also performs the Yatra to the different regions and centres. It is the experience of the aspirants that they are not able to perform the Yatra on their own and have therefore sought the help of the adepts in Pranahuti Aided Meditation.

Purification and purgation always precedes any progress and development. Therefore before undertaking the work of yatra in this system of

PIND DESH

training one needs to ensure that the flow of thought force, which is usually towards the lower portion of the heart, is diverted towards the upper portion. It is obvious that so long as satisfaction or pleasure ensues from gratification of sensuous desires (instincts, drives) through IMPULSIVE ACTIONS, Purification of lower self is not complete or perfect.

Later in this work detailed nature of knots will be discussed. Suffice it note that these knots are centres of power and each has its own characteristic. The power according to its nature in the knot should be 'grasped' fully and a field of Power at a point is created. The actual Yatra is done then by giving a suggestion that the Point of Power is developing movement in a clockwise direction. However there is no movement of the point that is moving and the will is that the condition of the centre or knot, which is dormant, is getting vibrant and the movement in clockwise direction of the force or power or knot is assisted by this point of power. The details of this process are to be learnt in person from an adept. While Yatra is done in this manner upto VI knot the Yatra from then onwards is different. Then

PATH OF GRACE

the nucleus of the region is conceived and keeping in view the nature of the region the force or power of the region is taken to be in Centre of the region and it is willed that its effect is spreading throughout. This point or Master Cell of the region has to be thoroughly cleaned and its journey or expansion in the region should be controlled completely within a time frame.

The development beyond the X knot is possible only after a thorough Yatra in the 64 points before the Sahasrara. The net result of the Yatra in these 64 points is that one gets what Master calls 'potentised'. That is the aspirant is then 'potentised' to move into the Central region. The discovery of the Central Region and development in that region are unique to this system of Rajayoga. The movement in the realms beyond the Sahasrara is possible only through a process of what Master calls 'Summarisation'. Summarisation means that all the effects of the earlier knots are summated in the knot and this process requires special will. The movement or Yatra in the XI, XII and XIII knots is

PIND DESH

through 'Summarisation' at the subtle, subtler and subtlest levels.

The various knots located in the physical frame have almost the same characteristics but each one has something of the whole more preponderantly. That is, for example, the point of Fire has Earth, Water, Air and Ether also, but Fire is predominant.

The five knots of pind desh in which the 1st one has two sub-knots are all related in some way or the other with the elements. The five elements of earth, water, fire, air and ether are all well known as constituents of the physical world in philosophy. There exists a controversy among the disciples of Sri Ramchandrajī that there are six knots in pind desh and not five. This confusion seems to have emanated from the careless proof reading of the first edition of, "Towards Infinity". The master makes it clear elsewhere and more so in his book, "Silence speaks" in the article, "Stages of Progress" that there are only five knots in the Pind desh. To quote, "We proceed methodically, awakening the various

PATH OF GRACE

centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart, which is the nucleus. We go on with meditation at this point till the goal is attained. There are FIVE points or sub-centres in it through which we pass during the course of our journey. When we reach the last or the FIFTH point, our passage towards Ajna chakra (cavernous plexus) becomes straight.” (Figure 1)

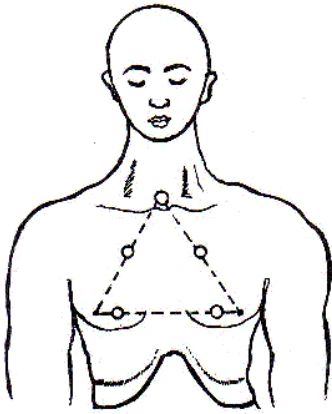


Figure 1

The point of meditation is knot 1, which is the nucleus of the human system. It is the heart where activity and inactivity meet. This is a case where we observe the intertwining nature of matter and spirit. This is

essentially of the nature of earth.

It is necessary to note here that the five elements form the ‘material’ for the PANCHAKOSAS: The veils that form around the soul. The

PIND DESH

grossest is the Annamaya kosa, which means food and is naturally related to the element earth. The second is Pranamaya kosa. Prana indicates the flowing, fluid or liquid element of Water. The third is the Manomaya kosa the layer of the lower mind. This is to be understood as relating to the element of fire where the aspiration for achieving higher values starts. The fourth is the Vijñanamaya kosa the sheath of the Buddhi. This is the state where the expansion of consciousness begins and is related to the element of air. The fifth one is the Anandamaya kosa the sheath of Bliss. The Bliss is the experience of the sphere of Ether. (See appendix 1 on Kosas for more details)

It is also necessary for us to note clearly that the five senses symbolize five forms of perception (activities of consciousness) relating to the five elements. Touch is symbolic of perception in the physical plane, taste in the emotional, smell in the mental and moral, hearing in the spiritual and sight in the ethereal planes.

The relation between the 'senses' and the world of manifestation has to be well understood to

PATH OF GRACE

gain better insight into the various experiences during meditation. The sense of touch is related to earth, taste is related to water, smell is related to fire, hearing is related to air and sight is related to ether. The relation to the five points or knots in the Pind-desh to these elements and senses becomes clear when we get to know of our conditions during meditations and other time mentations on the sublime truths revealed during meditation. For example: when we feel we are close to our “sweet beloved” Master it is the emotional plane of devotion that is active or when we feel the ‘warmth of love’ of the Master it is the element of earth or knot 1 that is active. It should be realized that there is a relation between ‘insight’ and the experience emanating from the point 5 related to ether. Similarly the spiritual ‘voices’ are related to the Heart center.

It should be well understood that the traditional path of spiritual journey from Mooladhara to Sahasrara is modified in the system of Rajayoga of Sri Ramchandra to commence from the Heart to Visudhha through a zigzag path of five knots.

PIND DESH

These knots are in a sense, a part of the Heart center or the Anahad. In as much as the journey in the lower centres of Swadhisthana, Manipura and Mooladhara is not taken in the beginning and is taken at the end of journey in the higher regions, the Great Master identified and located certain centres which He calls the knots in the organic region which have certain characteristics that are identical or similar to the basic plexuses. Though Air is the element that represents the 5th knot, as per the book "Towards Infinity" it is the heart center that is the basic knot where voices are heard. Actually Anahad itself means unstuck sound. The Solar center or Manipura which is having control over the element Fire is represented in the Pind-desh in the knot 3, the center relating to devotion and Fire. The sacral center or the Swadhisthana is the center, which relates to the element of Water connected with taste. This is represented in the knot 4 related to Water in the Pind-desh. The Mooladhara or basic plexus relates to Earth. In the knots of the Pind-desh this is located in the knot 1 i.e. connected with the aspects of Viveka, which is also connected

PATH OF GRACE

with touch. Thus we see there is a one to one substitution of the lower centres in the knots of Pindesh. This is a remarkable discovery, which reduces the difficulties in Sadhana for one who proceeds with absolute faith in the Master.

As for the psychological factors connected with these elements, the various conditions that are discussed in this commentary on the, "Towards Infinity" give some understanding. However, it is needless to say that discerning sadhakas have to add their own notes based on sadhana to this to make any meaningful conclusions as to the nature of practices he may have to adopt to cleanse or otherwise attend to the various knots.

For purposes of easy referencing a table of the various aspects of Shatchakras as given in the traditional texts are given hereunder.

Table 1

Centre	Location	Deity	Characteris -tic	Element
Mooladhara	Root	Brahma/ Ganapathi	Slumber	Earth
Swadhisthana	basin	Vishnu/ Sukra	Fluid	Water
Manipura	stem	Rudra/ Mars	Aspiration	Fire
Anahata	Middle	Isa	Samatva	Air
Visudhha	throat	Siva	Purity	Ether
Ajna	Bru- madhya	Moon	Divinity	Elixir
Sahasrara	Crown	Isvara	Sat	Tat

The various knots explained in His work, “Towards Infinity” of course do not take any cognisance of these Shat chakras. There is not much deliberation or elaboration of these knots in his work but there are occasional references to these in his replies to aspirants and in certain talks and lectures. Therefore it is considered useful to refer to these very elementarily in the general referencing and as an introduction. It is however necessary to also note in the beginning itself that the

PATH OF GRACE

last state of TAM is something that is not referred to in the traditional books of yoga.

Nature of knots:

The heart is the physical organ which can be considered as the gross manifestation of Mind. It is univocally held by all authorities that the heart holds the secret of the higher or spiritual possibilities. However, this is possible only when the soul within is not unduly restricted to the lower vrittis or the physiological and biological needs and related feelings but is enabled to move freely in the body from the lower to the highest point of the crown and beyond and is capable of living in all the realms of consciousness – i.e. a triloka sanchari – from the baser instincts, through feelings and emotions, to the state of pure consciousness which lives and moves for the sake of the divine.

The heart contains some points or knots, which are centres of force on one hand and on the other they also prevent the energy from flowing freely from above to the heart. Though this is good

PIND DESH

for the preservation of the heart from tensions, yet in so far as the knots also work as brakes, the flow from above is impeded. When the free flow is restored, the heart gets its supply of spiritual energy and works to its fullest potentiality and capacity.

The knots are centres of hidden powers and most siddhas utilize these knots for the performance of supernormal feats. In the yoga of Sri Ramchandra the aim is to utilize the force or energy at each center or point or knot for moving upwards till the final goal is reached. The dissipation of the powers at each knot through exercise of miracles at each knot will prevent them from being used for the upward movement. Thus such an approach is considered suicidal to the progress in the path of spirituality. On the contrary it is possible and necessary that the power of the knots of the lower levels could be utilized as successive rockets for going out into the vast spaces of one's spiritual life.

The knots have to be first entered into. This is done by the sadhaka through constant efforts at purification through special meditational practices

PATH OF GRACE

prescribed by the great Master and through regular meditation. However, with the practice of PAM this becomes easier. The entry into the knots where various spiritual states are experienced cannot be done without the whole surface being cleaned of all dark sediments etc., which are collected over the knot. These sediments or black points or specks or even firm slabs require to be removed by the application of will of the trainer through transmission of spiritual life force or Prana. The knot is opened up gently through transmission and with this the soul is enabled to move freely in the knot without in any way affecting the structure. It may be made clear that in the system of Sri Ramchandra's Raja yoga, soul is always treated as a conglomerate consisting of four principles called as Chit (consciousness), Manas (mind), Buddhi (intellect) and Ahankar (ego). When we say the soul moves freely in the knot it is meant that the consciousness moves in that realm and has full awareness of the nature of the knot and conversely the fact of purification is known when the characteristic of the knot is felt by the aspirant.

PIND DESH

The stage of one's free movement in the knot is called *laya Avastha* in the knot. This has four stages. The movement is felt as free, unobstructed and is pleasant. This is the stage of *saralata* (free movement). Some *sadhakas* like this condition of merging in a knot and crave for it again and again. (Similar to a swimmer enjoying the pleasant feeling again and again or a child learning a new skill trying to do the same again and again e.g. cycling.) When the experience is not full, even if they are moved to a higher stage there will be craving for the earlier experience. (Ex:- The *abhyasis* saying that their condition is not as good as it was a few days back or the experience they had on a particular occasion being sought to be re-experienced). However, after some *sadhana* and with the grace of Master the stage of *saralata* turns into a stage of *sarupyata* i.e. the *sadhaka* develops a conscious awareness of the nature of the knot. In this stage still the awareness of the condition as different from one's nature remains. The next stage is complete mastery of the condition, i.e. here one is capable of moving in the sphere with ease, comfort and authority. This stage is called

PATH OF GRACE

laya. Master talks of one more stage while explaining the knot relating to water. Laya by itself cannot be considered to be giving knowledge of the knot completely and it becomes complete only when one becomes one with that consciousness particular to that knot. The nature of the knot, which is now known at the stage of sayujyata, is the particular characteristic of the knot by itself. Here mind and intellect becomes aware that the knot in its real nature is an expression of divinity or rather divinity itself has expressed like that knot and in its pure or perfect condition is one which is of immense value for one's expressing oneself as an off shoot of the divine impulse at the time of creation. Thus we observe that the centres or knots have invariably before their formation, a state which brings forth the knot for divine purpose. If we can ponder over the causal center of every knot, then that is the realm where one has to merge if we have to have full knowledge of the knots. Such a process becomes possible only when one enters and moves freely in the Brahmand.

PIND DESH

We have formed many impressions due to our actions and reactions in this life and well as in the past. So long as these impressions condition our ways of thinking and behaving we are under their binds. These binds get located in the various knots according to their nature. One has to go through the consequences of one's action due to the inviolable law of Karma which governs all according to the Universal Order or *Rtam*. *Bhog* is a word we use while we go through the effects of our actions. Master however states '*Bhog* does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at. Our stay at these points for the purpose of *Bhog* is often very long and in most cases it is almost impossible to get out of it by mere self-effort. It may, however, be possible at a few preliminary stages but subsequently it becomes quite impracticable. It has been observed that most of the sages of the past who had tried it by self-effort only, remained lingering for whole life on the very first or the second stage and could not cross it. The fact is

PATH OF GRACE

that at somewhat advanced stages we have to face what may be expressed as the slippery condition of the place. There we may sometimes go up a little but soon slip down again. The same thing happens again and again with the result that higher ascent becomes arduous and well-nigh impracticable. Under the circumstances it is only a forceful push by the worthy Master that can bring us out of the whirlpool. It is needless to state that the intricacies one has developed in the Knots as they evolved are the individual idiosyncrasies that they exhibit. The importance of Pranahuti in sadhana cannot be over emphasized to overcome these intricacies and idiosyncrasies.

Studying astral body: It is often required to note the condition of the aspirant. Though external behaviour and attitudes reflect to a considerable extent the condition, as also the features of the eyes etc., there is an absolute need to study the internal condition of the person through the inner eye. It is generally stated that we should have the astral form of the abhyasi before us, and study. This is confused as a physical presence of the astral form. The

PIND DESH

ridiculousness of the idea should be clear to any person who is serious about the spiritual science. All that is required is that the form of the abhyasi that comes to the mind's eye of the trainer. This is a serious form of concentration taking into consideration the physical and physiological features which is required as a frame or body so as to limit the area of study. However, in those who have gone beyond Pind-desh it becomes difficult to give a boundary to them. While meditating or when an attempt to study the condition of self or others is made, usually one closes his/her eyes to study the inner condition and this is mainly due to the need to cut off the external stimuli from interfering with the study of the inner condition. When we close our eyes to study the condition of the heart, the first thing that is clear to us is a screen before the eyes that is oval in shape. This screen is not a bright one and we find fine particles spread through the area before us. The relative density of the particles in the lower or higher portion of the screen before us gives a clue as to the nature of thoughts and feelings the person has. These areas and particles when probed

PATH OF GRACE

into grant us an understanding of the condition of the person.

If that is so, in Pranahuti Aided Meditation, why then should the person be asked to sit before the trainer at all? This becomes necessary so that the effects that are willed in the abhyasi are instilled in the form of the person, a process that is absolutely essential. This can however be done even otherwise in most cases, but in higher approaches it becomes necessary that the task of instilling requires a consciousness boundary, which is easier to appreciate by the trainer. Thus it may be clear that astral body is nothing but a boundary of consciousness of an individual, which can be micro or macro according to the condition of the aspirant. For more detailed account on studying conditions see Appendix 2.

First Knot

When our consciousness becomes aware of the state of inactivity behind the state of activity in the heart when it beats it enables us to experience a state of balance that is also referred as peace or

Shanti. Being accustomed to respond selectively to the stimuli through the processes of training at home and in schools it is obvious that all thoughts and sensations are not reflected upon by us. We act and react to stimuli only selectively. Between two reflective processes on any two successive stimuli (both internal and external) that we go through, there is an intermediary stage of lull or pause. This state of pause or inactivity gives us a glimpse of what the state of balance or peace could be. Heart being the center of meditation, in its physical aspect is best suited for the purpose, because in its very working there is contraction and relaxation indicative of activity and inactivity. This combined presence of these two principles of activity and inactivity in the

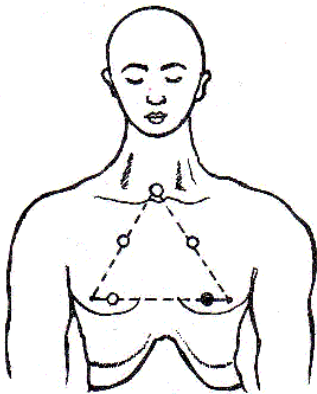


Figure 2

heart, Revered Babuji says is a gross replica of the holy union of the Ultimate (pure consciousness or Purusha) and Kshob (primordial principle of matter or Prakriti). Traditionally in the

PATH OF GRACE

Samkhya and yoga systems it is known as the dance of Purusha and Prakriti.

When the desire to be in a state of balance or peace, the glimpses of which is had due to its awareness as stated above, we can say that the stage of Viveka or discriminative learning or Jnana Avastha has started. Jnana in spirituality would essentially mean the capacity to distinguish between what is temporary and what is permanent, what is real and what is unreal. The Real knowledge at this stage would be of two types, i) to know that there is nothing that is permanent in this world and everything is transitory and is in a state of flux or change and ii) behind all this change there is something deep in the core of everything, object and person, that is permanent and changeless. At this stage the knowledge that there is nothing whatsoever other than the Consciousness of the Master dawns on the abhyasi to some extent. As the condition of this knot gets imbibed into the aspirant and as he owns up that condition the total truth of the, "Isavasyam idam sarvam yat kinchit jagatyaam jagat" is known. The statement of Lord Krishna,

PIND DESH

"mattah parataram nanyat kinchidasti Dhananjaya" gains meaning in the consciousness of the aspirant. Our beloved Master states that, "I felt an ubiquitous force present in every animate and inanimate object and particle. I was drowned in the sea of wonder. I felt God pervading everything like a broad daylight." "During my abhyas or practice I felt a strange experience that everything in the world even the bricks and stones, leaves and flowers, were radiating the force of Divinity all over and liking and devotion were so great that I wanted to embrace thistles in love".

Tradition has it that even Divine beings must be born as human beings, in order to attain Salvation and Liberation. The implication is that the experiences of the physical plane, the element Earth, have to be gone through and spiritual escapism will not do. The earth is the testing plane of the spirit. Viewed from this point it becomes clear how important it is that one should have full understanding of the relative nature of things, feelings, persons and forces in the back drop of pure consciousness or in other words undergo Yatra in

PATH OF GRACE

this knot fully. As a matter of fact this knot has such a control over the other 4 knots of Pind-desh that it is necessary to clean and perform Yatra in this plane several times. The influence of this earthly center over the other centres is such that tradition represented the divine serpent as a five hooded one (Adishesha). The serpent, it must be remembered is a creature of the soil (Earth).

The state of mind at the first knot at the time of laya is a quiet mind unperturbed during adversities and miseries as well as during joy and happiness and the aspirant is balanced in viewing everything from the understanding that all that is and happens is just and proper. The awareness of the presence of Divinity every where make's one understand the nature of the Divine as a Samavarthi or dispenser of justice. The state of balancedness is developed to the extent that he has just and due attachment to everything as an expression of that Consciousness that is the base of all. Knowing everything as an expression of that Consciousness he feels nothing as his own and abides in due attachment to all that is even as a trustee. He

PIND DESH

understands why he is what he is, and accepts everything and every happening as a will of God.

During meditations the most commonly experienced colour that accompanies this state of mind is a soothing and auspicious yellow. However when the state of mind bears a tinge of unattachedness crimson is also noted. This may be due to the fact that the point 1(b), which is immediately above, has that hue.

When our thought penetrates or moves in the first knot we observe darkness as outer layer as contrasted to the relatively lighter tinge of grey that is usually felt. This should not be confused with grossness that is observed during the process of purification of self or cleaning done during the day as a part of practice.

Laya in this knot means that the desires of the impulsive part of self (lower self – animal instincts – base self) are restored to a state of balance obtained originally (i.e. in their original form, unadulterated by the mind and ego consciousness). The quality of meditation then is such that a state of

PATH OF GRACE

forgetfulness of the presence of these instincts in us is felt and a deep quiet settles in.

It should therefore be clear that those who claim to have gone beyond this point are only talking about their condition in a relative manner. So long as the body exists, the need for food, air, water, and sex apart from shelter cannot be totally conquered. Such attempts by the practitioners in yoga led to various forms of perversions, which needs no mention to the discerning sadhakas. What Pujya Babuji Maharaj advocates is control and moderation of these urges and not total annihilation of them. Since total mastery of this knot means really perfection in every sense of the term with reference to that knot and since it cannot be achieved by directly attacking these fundamental urges, the path of Yoga of Sriramchandra's provides a solution by enabling the sadhaka move to higher planes of consciousness, so that with the divine wisdom of the higher centres the lower self is tackled and wisdom is percolated to the lower realms of consciousness. The sadhaka after having achieved certain depth in the laya state of the consciousness of this knot is

PIND DESH

enabled to move on to the next sub knot closely connected with this one.

In cases where the condition of this knot is overwhelming it results in the aspirant becoming an Avadhoot. Master ensures that none following his path will get into this position from which generally return to the path is difficult. An avadoot, Master states, is one who is in a state of ecstasy and does not want to leave the condition, and thereby closes once and for all further progress. While this condition is generally held as very high and perhaps justifiably, from a different angle of yoga, Master recognizes this as a mere aberration which happens to the sadhakas occasionally and immediately lifts him out of that condition of total engrossedness.

The feeling at this point is one of Divine touch in every object of the world. This awareness of Divine presence in animate and inanimate objects leads to high-pitched emotion, which is a form of God intoxication. It would be of interest to note that the famous Isa Upanishad starts with this feeling and proceeds further. That is the awareness of the

PATH OF GRACE

presence of Divinity through the inner eye in everything that is, is the beginning of the journey to the Infinite. We in a sense start from this Infinity (as the spread of Divinity observed everywhere) to that feeling of Infinity where both time and space collapses in ones consciousness (This is an inexpressible experience).

Master records in his autobiography (page 16) “I felt an ubiquitous force present in every animate and inanimate object and particle. I was drowned in the sea of wonder. I felt God pervading everything like a broad daylight.”

The awareness of the presence of the Master in each and every object and person enables one to be in the Divine thought always. There is no better substitute for gaining the condition of constant remembrance of the goal which is the most important aid in the path of spiritual progress and one should attend to the Yatra in this knot repeatedly as suggested by the Master. Also this condition enables the Sadhaka develop the twin traits of humility and tolerance to the required extent

PIND DESH

which is a must for progress in spirituality. The awareness of the Divine presence everywhere and thoroughly inadequate nature of oneself is the beginning of such jnana as is necessary to get rid of one's bloated concept of ego or self. Further, the awareness of the presence of Divinity everywhere makes one realise that there is nothing, which he can call his and the seeds of real Vairagya are sown. These seeds grow taking deep roots and according to the level of balancedness achieved in this knot further progress in the higher planes of consciousness are made possible.

First knot (b)

This knot is closely related to the first one and many sadhakas felt this to be only as an extension of the first knot. Dr. K. C. Varadachari felt this to be part and parcel of the first knot itself. However, the Master Sri Ramchandra treated this as a separate one and says "The consciousness of the condition prevailing at it is the second stage of knowledge". Since jnana Avastha got enriched in the first phase (knot) of the journey towards the Infinite, it is but

PATH OF GRACE

natural that the urge to go forward for the merger with the Divine takes a deeper root. This urge naturally creates restlessness and is felt by the sadhakas as a mental disturbance. The Master states that this state of restlessness is the final phase of the first knot itself. If the condition of Jnana that 'every thing that exists, reveals the presence of the Divine' (Viveka) does not develop into the understanding that 'nothing belongs to us but is only that of the Divine' (Vairagya) and that is not reinforced by devotion and love, this development of restlessness for the realization of the Ultimate does not develop. This knot reveals the same colour of yellow as the first knot. Some have recorded orange or crimson yellow also. Even during laya Avastha in this knot there is mental restlessness to reach the goal. To be more precise that is the laya Avastha at this knot. This is mainly due to the spiritual yearning and it has nothing to do with normal disturbing thoughts due to impurity (mala), or distortion (vikshepa). It is to be understood that any thought, which is not backed by piety, gets reflected disproportionately in mind that one is likely to

PIND DESH

confuse oneself about the sadhana itself. Righteous indignation and irritation to anything that is mundane and sensual is experienced. However, after sufficient Yatra in this knot, this restlessness develops into a continuous, uninterrupted attention to the Divine thus leading from a mental state of total dejection and rejection of the mundane and profane, to an exalted state of mind, of love for the Master and accepting everything as a matter of love of the Master. During Yatra in this phase one is likely to have moods of depression and elation repeating themselves often. When the love for the Master and devotion to the Divine steadies itself there is movement towards the second knot.

Another important feature of the consciousness at this stage of laya is the desire to have the company of similar divine seeking souls. This type of attachment towards other sadhakas develops its own hue and unless the grace of Master is there, the real Satsang is difficult to develop. By itself this trait of seeking the company of other satsanghis is very good; only one should guard oneself from the trap of getting into an undue

PATH OF GRACE

attachment to persons, which blinds one to the real attachment to the goal that is required.

The knots 1 and 1(b) are the primary knots of consciousness and generally determine the tempo and texture of the path towards Infinity. The knot 1 which deals with Viveka and Vairagya has to be suitably moderated according to the needs of the sadhaka at several stages of life and should not be excited or attended towards perfection beyond the required level. Otherwise the chances are detachment, dejection and general attitude of aversion to the manifestation result and thereby progress towards divine gets affected adversely. Therefore the knot 1b, which assists in the development of love towards God, is to be attended more, so that the sadhaka moves towards his Goal more steadfastly. The yatra in knot 1 has to be carefully moderated and the yatra in knot 1b has to be given emphasis. This is the reason perhaps why both the knots have been taken together by trainers in the path. Attachment to the Divine and not detachment to the mundane is what is advocated in the system. Master Sri Ramchandraj Maharaj of

PIND DESH

Shahjahanpur, India has advocated a philosophy of life in which every one is exhorted to develop due attachment to everything as a trustee of the Divine and avoid undue attachment to anything or person or any relationship. This method of moderation is the key for the development of the healthy attitude of acknowledging everything as Divine.

With the understanding in the core of our being that everything that is obtaining is Divine, the problem of possessiveness gets tackled. Possessiveness can be related to the physical, vital, mental and aspirational levels of our being. It is only possessiveness that is the cause of all conflicts and wars. Sharing is the basic ethical code that governs the realm of Divinity and that gets developed when an aspirant has moved considerably in this knot. When Master said "Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at" he was stressing this type of intricacies (sharing etc.,) that get unfolded in the knots. It is possessiveness that is the basis for acquisitive

PATH OF GRACE

behaviour which Psychologists classify as an instinct of certain creatures. Like an ant collects food (for the rainy day), sparrows collect twigs (for its cage) it is the same characteristic in man that makes him acquire legally or illegally and then also face consequences of such collections. The various intricacies that are to be undergone in the knots are difficult to detail. The Appendix 3 to this book titled "Game of life" contains details of some such traits and positions that we traverse in the path.

As for the physical location of these knots it is found that the knot 1 is about 3 fingers width from the left nipple towards the sternum and the knot 1b is just above the knot 1.

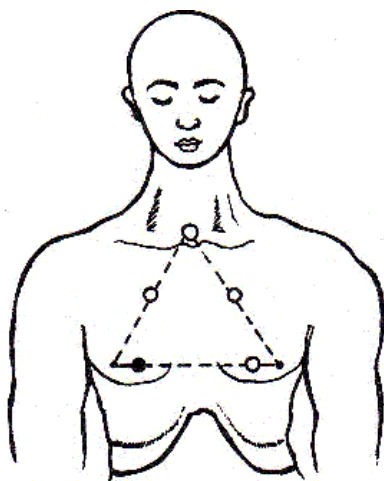


Figure 3

Second Knot:

The second knot of consciousness is one of the important states. It is here for the first time the taste of Liberation is had. After having had developed

PIND DESH

disinterestedness in everything other than God or the Goal through the development undergone in the knots 1 and 1b, and having developed love for the Master, a feeling of relief from the oppressive bondage of attachments is experienced. The annamaya kosa, which is the first sheath, is loosened here and Rev. Babuji writing about the condition in this knot says, 'The first covering is now removed and we begin to sense the fragrance of the Soul and similar visions appear within and without'. Of the five Kosas that bind consciousness to existence the most powerful one is the annamaya kosa, which takes care of every conceivable physical and physiological need. Liberation from it is really liberation in almost every sense. The first two knots of consciousness have a certain amount of dense or heavy feeling. All feelings there are highly emotional in either the positive or negative sense. Heaviness is their characteristic. Compared to that state of consciousness, here in knot 2 there is lightness of feeling both in case of attachment to the divine, or detachment to the mundane existence.

PATH OF GRACE

As is obvious any progress in the realm of spirituality is only through extreme devotion to God and commitment to reach the Goal. It is devotedness and devout application of one's energy that leads to this knot. Having had some success in the knots 1 and 1b it is most likely that the sadhaka feels that he has developed spiritually and falls into the pit of pride of being 'one up'. But the aspiration of the sadhaka aided by the Pranahuti (transmission) from a competent master surely helps overcome this problem. It is clear that the most important element on the spiritual path of the aspiration is inspiration. It comes as the divine response to his aspiration. Aspiration, inspiration, spiritual discrimination and intuition, the joy of the heart are so many aspects of the consciousness had in this sphere of the spirit. For the first time we feel lightness of being and feel as if we are birds soaring with both the wings fully stretched.

This knot is a replica of the original state of consciousness. As it becomes clear we feel all the states of consciousness from one of total bondage to that of total void through the states of devotion,

PIND DESH

surrender, faith and constant remembrance all mixed up or independently. It is a pure mirror when purified to the fullest extent. Higher states of consciousness get reflected here fully. The light of the Ultimate when reflected here is so perfect that one may take it as the Ultimate itself.

This knot has its connection to the Chit Lake. All the thoughts that arise in us have their origin the Chit Lake. The nature and location of the Chit Lake is given at the appropriate context in this commentary. The flow from the Chit Lake to the second knot is a weak one for one who has not advanced much in spiritual life and is strong in those who have moved far in the path. The flow of thoughts from the Chit lake is more towards the lower tendencies of mind located in the Lower portion of the heart. Through efforts to realize ones' true nature the downwards tendency gets reduced and the flow now towards the Second Knot gets thicker. The connection to the Second Knot is therefore from two sources the horizontal movement from Knot 1 is one and the other the flow from the Chit Lake through the point X located in the chest

PATH OF GRACE

region (See Appendix-2). That Divine willed its strength this way is the understanding of the enlightened.

When a sadhaka is traversing this sphere he would feel calmness and peace. He is likely to experience light of the nature of moonshine. It is also possible he feels the colour red which turns itself into white later. The peace and happiness one feels here may be said to be similar to that of the Satchitananda experience. The purity of the state is such that the reflection of higher states may make the sadhaka feel that he is having the original experience itself. The influx of the divine flow in a sadhaka who has got the knot cleaned thoroughly will be so intense that he may feel that he is drowned in Divinity itself. The grip and engulfing feeling experienced here in such a state cannot be described in words. It is total and all consuming. Yet there is a certain amount of heaviness in that feeling which should be sufficient for a sadhaka to yearn for the original and seek the Ultimate state.

The outermost covering i.e. annamaya kosa having got loosened, the spirit is enabled to move

PIND DESH

out of the shackles. The spirit starts movement consciously – Rev. Lalaji Maharaj says that at this stage we feel consciousness as Atman. Atman is the conglomerate of mind, manas, chit and ahankar. Before arriving at this stage all these four are highly influenced by the forces of the Annamaya Kosa and there is very little movement and one is confined. At this stage the binds of the mind, manas and ahankar get loosened and there is a perceptible movement amounting to liberation that is felt. This capacity of moving and thinking Rev. Lalaji Maharaj says is the Atman. The consciousness or chit at this stage has not yet developed the capacity to grow with purpose - but has only acquired a part of its original nature by freeing itself from the state of relative inertia due to the binds of the Annamaya kosa.

This is also the stage when the compassion to fellow beings grows and seeds of love and concern for others develop. This is because Ananda and Sat do not know boundaries. One having crossed, in relative sense of course, the boundaries of Annamaya kosa feels that there is no real barrier between him and others and a feeling that

PATH OF GRACE

boundaries are only conventions starts sprouting at this stage. This is called Spiritual Heart mainly because of this feeling. One feels for all the fellow beings and love and concern for others are predominantly developed.

One of the major intricacies that get untwined here is the understanding that one has no individual existence and all are inter-dependant. The delusion of independent self is got rid off and a full understanding of all existence emerges. It gets realized that the individual is dependant on the Divine and the Divine equally so. We find ourselves as organically united with the Divine and separateness is lost. In as much as the self is understood as part of the Divine/confidence in ones' self as capable of reaching the goal develops fully and confidence in the Master gets established. The archetypal principles of service, sacrifice, harmony get enshrined in the core of the heart. Of course this development is dependant on the awareness of the role of self in the cosmic scheme of things that gets matured as one progresses deeper in meditation.

PIND DESH

This point is approximately three-finger width away from the right nipple towards the heart.

Prayer develops into a new dimension here and changes from the personal to the universal in character. By attending to the prayer at the Point A as advocated by the Master it becomes easy to gain access to the Divine grace. Such divine grace alone can enable one to move to the next stage.

Third knot:

Having had a taste of divine presence in everything that one observes in life, and having understood the need for attaching oneself to the divine; and accepting everything that is there in existence; and having had the taste of the real nature of one's existence, the sadhaka is now on his march towards infinity in the real sense of the term.

The aspiration to attain to one's perfection develops into a pining and the aspirant cannot be content with anything except the real objective. The lower nature is burnt and the heat generated is allowed to turn into flames indicative of the upward

PATH OF GRACE

movement. The Agni sikha is well compared to the one pointed aspiration of the sadhaka in many traditions (Sikhaagra). The goal clarity emerges and the sadhaka becomes restless always concerned about the goal. However, it should be noted that such an aspiration has for its fuel only the lower nature of the being and to that extent is still to reach perfection. Because of the nature of heat the sadhaka is always burning (Tapas) and is aflame. All impurities are sought to be burnt by him. The devotion therefore is naturally intense, emotional, and heavy on the heart.

The Fire here is dependent on the Earth and Water elements. The Fire here is almost an impossibility without the wood which may be classified as a product of Earth and Water. The lower nature which is basically physiological and of the Earthy consciousness and the nature of sentiments and attachments which is closely related to Water have to be burnt in order that higher aspiration becomes possible. It may be interesting to note that the colour saffron and orange are well tolerated in society while black is treated as a bad

PIND DESH

omen or something that is inauspicious. It is surely inauspicious from the material angle but that is beginning of real spirituality.

This Fire is the gross state of Divine luminosity. This is the center which reveals to us the Divine splendour. Tradition has it that Agni is the real guru. The nature of Fire as indicated in the Upanishads through the mantras like 'Agne naya supadha raye' gains meaning only in this knot.

This knot is experienced like a wheel in rotation. There are some circling rings inside this knot. Luminosity appears as bursting flames. Devotion is a predominant feature of this knot. Helplessness and surrender are main characters of the mind in this plane. Master observes 'When thought particles penetrate Agni point, they are seen as those present over fire rarefied and bright.'

When the knot is brought to a state of balance i.e. as it was originally through thorough cleaning of the heart with particular reference to point 'A', we find a colourlessness almost equivalent to black present in this state. Perhaps that is the

PATH OF GRACE

reason why the devout in Sufi system chose to have the black woollen clothing indicative of their devout approach to divinity.

Laya Avastha in this knot is possible by purification of lower self which causes aspiration towards divine to be enhanced and Samadhi is achieved at this level mainly by remembering one's goal i.e. Master.

This constant remembrance, Master states, "In fact is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious all-absorbing engagement. The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke.

The second phase has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a

PIND DESH

moment's time. The first two states are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is removed by the effect of inner heating, the final action starts with full force." However, the Master states immediately that higher stages of love and devotion are far beyond this level and states, "But then there is the electric fire as well, which bypasses the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds."

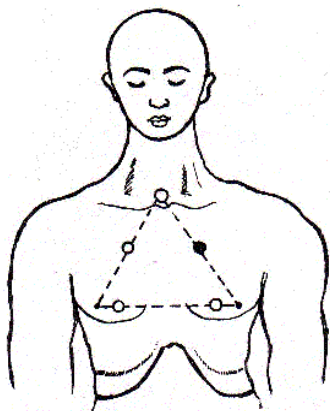


Figure 4

The point is located about four fingers width from the left nipple on the line drawn from the left nipple to the kanta chakra and immense restlessness is felt on touching the same.

Fourth Knot:

The next higher realm of consciousness is that which is connected with the intense feelings of devotion and total surrender to Master. Though the realm of surrender is yet far off, yet the beginnings of such feelings of total dependence on Master start here. The feelings of course are tinged with high degree of emotion. Thus devotion which was the characteristic of the earlier region changes into one of devotion where surrender feelings start. Because of the assurance that is felt by the sadhaka through a feeling that Divinity is yawning towards him the Fire turns to coolness and the realm of Water starts.

Water it should be understood is indicative of feelings. Particularly it is concerned with the elders who are no more (Pitru), towards whom we have a great attachment. Ritual ablutions or Tarpana is only through water. Water is the common substratum of life. It is the purifier of grossness. The grossness of attachments to lower self is sought to be cleansed through water. This is possible only when the sadhaka attaches himself to the goal with the same

PIND DESH

intensity of attachment to the Divine. The tidings of His grace is what makes it possible for the sadhaka to stabilise himself in this realm.

This realm makes it possible for the sadhaka to feel calm and settled. Many sadhakas feel a peculiar coolness a coolness that is usually felt before a vast sheet of water. The coolness of the sphere along with the feelings of the presence of the grace of Master is likely to make sadhaka think that he has reached his goal. But if one takes into consideration the sharpness of feelings; and occasional feelings of difference between Master and sadhaka; and if he has the grace of Master he will not get deluded here and stay put here.

At this stage the brightness is totally gone and luminosity is felt. The laya avastha here is predominantly coloured by the reassurance of the Master felt deep in the heart.

The predominant colour observed in this region is greyish blue. The tranquillity and calm experienced in the beginning stages of movement in

PATH OF GRACE

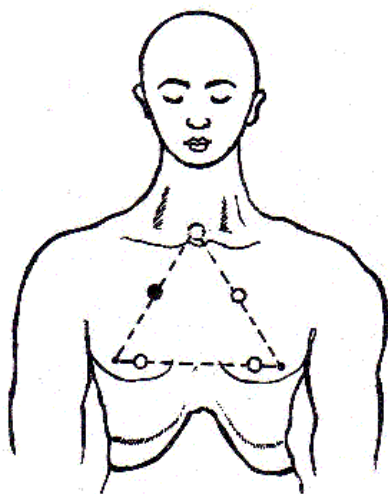


Figure 5

this knot finally ends in a peculiar state of restlessness.

This point can be located about 4 fingers from the right nipple on the line connecting the right nipple and the kanta chakra.

Fifth Knot:

The march towards infinity takes a new turn here. This is the region where the determined will of the sadhaka gets reinforced. Or else the aspirant gives up the sadhana to be taken up later when the time ripens. The realm is that of Air and partakes partly in the nature of space also. It is vast and various experiences are had here. Master does not dwell much on the nature of this knot but talks about the nature of mergence and powers over nature that are obtained in the various knots upto this in a veiled

PIND DESH

manner. This is the region from where the movement ceases to be zigzag and the straight movement starts. This center is predominantly connected with “insight”. Purity of consciousness achieved through cleaning points below this and also by assiduously attending to points A and B, one gets better capacities to observe and develop sensitivity.

Master Sri Ramchandra states that one who has control over this center will be capable of managing himself in the hottest summer without any mechanical devices. It is necessary to note that our march through these knots is by the grace of the Master alone and no sadhaka can claim perfect control over any of these knots that easily. In the training given by Sri Ramchandra the aspirant is not allowed to have a peep into any of the powers that lie hidden in these knots. However, the Master mentioned the Panchagni Vidya here and it will be upto the aspirants to test them if they feel so.

It would be worth while for us to mention the temptations that the sadhaka faces in his march

PATH OF GRACE

towards infinity. The realm of Pind is such that it is the most important to maintain one's existence in the physical plane. The great temptations of matter deserve to be appreciated with reference to these knots which relate to the different elements. Satan while tempting the son of God said "If thou be the son of God command that these stones be made bread." However, Jesus replied "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word of God is what is heard in intuition and is related to the realm of air – ether. Food or bread which relates to the realm of earth is not the guiding factor but the word of God related to the realm of air is capable of uplifting one from the physical plane to the realm of God. Modern world which is engaged feverishly in the task of turning out every stone into bread needs to understand this emphasis of Jesus that the word of God is far superior to the bread which is essentially related to the physiological need. We have to guard against the philosophy advocated now-a-days i.e. "At the present time there is no end to utilitarian, technocratic, economic, industrial and

PIND DESH

political doctrines and activities, all born of reason and applied to the physical world.”

The tempting Satan further said “If thou be the son of God, cast thyself down for it is written ‘He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at anytime thou dash thy foot against a stone.’ Jesus replied “Thou shalt not tempt the Lord thy God.” This temptation is in the realm of mind and may not be relevant at Pind-desh. However, it is mentioned mainly because after moving out successfully from the realm of Atman (2nd knot) and the realm of Devotion (3rd knot) one is likely to think that he has a right to be protected by the Master. This finds various expressions, most of them arising out of immaturity and some of them due to falling to the temptations of Stan. The aspirant can have nothing except the goal of reaching the Ultimate in his consciousness and shall move on, not bothered by any of the Siddhis or powers that he may get on the path.

The colour of the knot when it is thoroughly purified is light blue turning itself many times as

PATH OF GRACE

violet. One goes beyond the mental consciousness of oneself and the expansion of the self is experienced. The predominant thought is confidence in self and Master. Certain times light is experienced

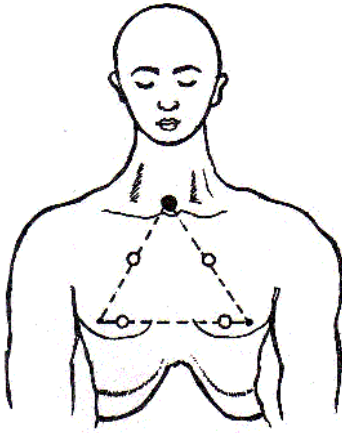


Figure 6

as translucent. One has to make his will strong and seeks to go beyond the realms of Maya or Pind and can succeed by the grace of Master. The Layavastha here is through the feeling of the presence of the Master everywhere which begets

forgetfulness.

Master Sri Ramchandra explains, "Now the thing which had entered into our being created dim vibrations causing a gentle force which descends into the Visudhha-chakra (Pharyngeal plexus) through the particles. This chakra often known by diverse names is the meeting place of the Pinda (microcosm) and Brahmand (macrocosm) regions and is the seat of Maya. Immense power is located

PIND DESH

there. A man gets into dreams when his thought comes in touch with this region. The center of Fire lies close by. The Deepak raga, one of the six kinds of the old classical ragas, is chanted from this point. When it comes down into the heart from this point it brings with it the state of Maya, but the condition lying ahead is also present in it in a dormant state. It now divides into three branches. The middle one proceeds a little downwards and forms into a sort of knot at the place where point 'A' is located. The other two go towards the right and the left. On the left it enters into the lower region of the heart. (See appendix-2) If miracle working capacity is to be developed, one may get himself attached with that part of the current which is saturated with Mayavic condition. I may, however, reveal that mere meditation can develop miracles provided it is devoid of the thought of the Divine or of divine attainments. This is only a hint which I do not mean to clarify further. The Bhagavat Purana too gives methods for developing miracles by the process of meditation, but it concludes with the words of Lord Vishnu stating, "Those who want to have Me through

PATH OF GRACE

devotion get me as well as miracles.” And this is a bare fact. I do not take up the topic how Fire, Air and other elements came into being since it has been sufficiently dealt with in the scriptures.”

“Now, if we try to force our passage through the medium of the current which has brought us down, it would be a very hard job for the abhyasi. We, therefore, take up a different course, proceeding first side ways to point number 2 and then to points 3, 4 and 5 successively. In this way we utilise the sub-powers lying at the points and become stronger for the enterprise. After crossing the Visudhha chakra sphere our path is straightened since we get filled up with power and the process of divinisation commences. By divinisation I mean that all senses and faculties are harmonised, assuming their original state and are merged in the Real. The final state of divinisation comes when every atom of the body becomes one with the Real state – the Ultimate.”

“When we cross the fifth point, our passage towards Ajna chakra (cavernous plexus) becomes

PIND DESH

straight. The condition at this point is peculiar. From this point, the energy which we consume is diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor darkness but to a dawn like colour.”

The Kanta chakra is located easily at the base of the neck between the collarbones. (Figure 6)

Though Rev. Babuji has not given in detail how these knots are related to various Niyamas or Yamas, tradition has it that Yamas and Niyamas are closely related to the elements and a sadhaka who tries to assess himself with reference to the progress he has made may do well to note them. To say that one has crossed a particular knot without a reasonable control and command over that element which is related to, it would only be deceiving himself. To narrate or claim to narrate all that is stated or available in tradition is not possible.

PATH OF GRACE

It is to be fully realised that the mastery over pind-desh is an achievement that is very difficult and in a sense impossible. If the aspirant were to master fully each knot and then only move to the next stage then the time required would be immensely high and well nigh impossible in one life-term duration. That is what the tradition says and the Lord Krishna asserted “Bahunam janmanam ante jnanavan mam prapadyate”.

Now the Lord of the day Sri Ramchandra asserts that through ‘Pranahuti’ a capable trainer under His guidance can lead the aspirant through successive stages initially to liberation and if cooperation is fully available to Realisation. This is made possible by enabling the aspirant gain knowledge and enough control at each knot to the extent that is necessary to move on to next knot. To explain further the growth and understanding at a particular stage is brought to a condition when the next knot starts vibrating or pulsating as if by resonance. The higher centre vibrates and starts being a pulling factor (as if magnetic) of the aspirants condition from the lower centre where

relative purity is achieved. If total perfection at the lower stage is to be had then the progress or journey to the infinite gets delayed. The Master therefore enables the aspirant to move on to the next stage even if he had got only 40% or 50% knowledge at the lower knot. Comparing the secular with spiritual is not proper. However, to understand we may compare this with the educational system. Though the student has got 50% in all subjects, he is promoted to the next class and we say he has passed the lower class. But we know that his knowledge in the lower class is only 50% and 50% he does not know. But we believe he will gain mastery over that 50% at a later stage when he is learner of greater lessons in a higher class. Sri Ramchandrajji, the Great Master, therefore, applied this approach in spiritual training also and enabled many an aspirant to move on to higher stages though their mastery in each knot is less than perfect or total. However, it is necessary that each aspirant should ensure greater understanding at each knot for being a better vehicle for carrying the Master's Messages to all.

BRAHMAND MANDAL

(REALM OF UNIVERSAL CONSCIOUSNESS)

The journey of the aspirant towards the Ultimate takes a different shape after crossing the realm of the Pind desh. The consciousness which was hitherto oriented towards oneself changes in its dimension and develops into a concern for the others and gradually turns to be all pervasive. Particularized consciousness restricted to the body 'boundary' now crosses its limits and moves to encompass the universe gradually.

The transformation of consciousness is a steady and slow phenomenon. The consciousness which was oriented towards the existential needs in Mooladhara chakra slowly transformed covering conative and affective fields and has acquired a human tinge through the chakras of Swadhisthana, Manipura, Anahata and Visudhha, now embarks on a different plane totally alien to the earlier phases of consciousness which are related essentially to the Pind. This transformation into transpersonal realms is crucial and the real value of human existence is

PATH OF GRACE

appreciated only in this. The average man who lives and moves in the realm of matter and self-aggrandizement has no inkling of this potential lying buried in him. The real message of the prophets and Avatars is that they show to mankind the possible limits of human approach. However, unfortunately mankind has always made the gurus, masters, Avatars and prophets, Gods and thought it enough to worship them rather than follow their examples in their lives.

Sixth knot:

The various chromatic visions end with the Pind. In the realm of the Divine, achromatic perceptions and visions alone occur. The fusion of the various colours to one of colourlessness is an experience by itself. The Master says the light seen here is sufficiently bright but has certain haziness about it. When the aspirant completes his Yatra in this knot the haziness goes away and bright light remains. But the bright light experienced is not dazzling but is sufficiently bright and cool.

BRAHMAND MANDAL

The sixth knot is the first to greet the Aspirant after crossing the Pind. This is the beginning of the domain of the Divine. The effect of matter and

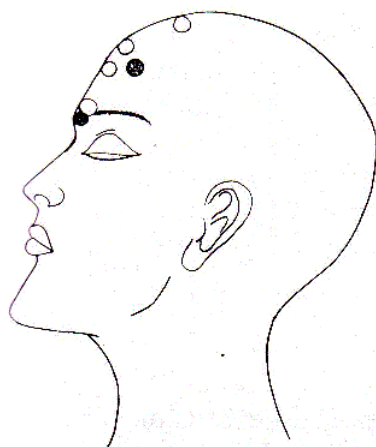


Figure 7

heaviness that was experienced till now is gone and all the while the heart is light and is in ever restless condition to be with the Unknown. Lot of restlessness is experienced and simultaneously the

feeling that one is in the house of God or Master is experienced. The experience here is similar to the impatience of one who has entered the fortress of the king and does not gain access to meet him. The attachment to the material is not totally forgotten but remembrance of the Divine is experienced more intensely. The labour so far put in is not at all felt but a feeling of having got out of the clutches of attachment is internally felt and a sigh of relief is experienced.

PATH OF GRACE

The Great Master Sri Ramchandraji says that one who has entered this knot will not return to this earth for rebirth i.e. the material manifestation of the Jiva ends here. However, this is not the end. Actually this is the beginning of spirituality.

The Sixth knot is located between the eyebrows and is just above the bridge of the nose (Figure 6). At this place there is a faint feeling of some flow downwards which is generally felt as a tingling sensation.

Master says that from here the power is distributed to the lower centres. This is the last knot in the Brahmand counted from the base and is the immediate higher knot to Pind desh and the purity maintained here enables free flow of divine energy into lower centres.

Seventh Knot:

This knot is totally in the sphere of the Brahmand mandal and has no connection directly with the Pind Desh. This center is what the tradition calls Ajna chakra or Trikuti. It has more than one layer. This is the most powerful center and also the

BRAHMAND MANDAL

seat of power. Master states that all yogis of the past have had some power or the other granted by this center. Power corrupts is more true while dealing with this center than anywhere else. The charm of power is known to all and one who loses himself in this charm naturally forgets his goal and thus becomes a Yoga brashta. The charm of this center being what it is the abhyasi is likely to become an Avadoot and lose sight of the real goal of sadhana i.e. realization of Self.

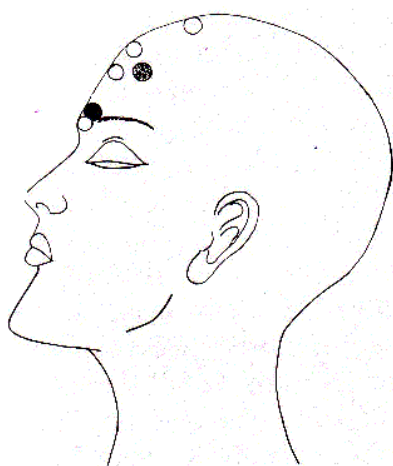


Figure 8

This center is linked with Rudra sakti. Rudra sakti is characterized by its capacity to upset others and make them weep. There is a peculiar effect cast by this center which in some cases

makes the Aspirant consciously or unconsciously behave in such a way as to criticize others beyond proportion or makes him unduly critical of others

PATH OF GRACE

faults. The aspirant should not try to solve the problem by any other means which any way will have no effect but try to control the activity of this center by surrendering himself to the Master more and more. This is highly important in sadhana. Master states that "There is a sound ever present eternally, which is not heard except by those who, by Divine grace have developed inner perception. This is Anahat Ajapa." In this system of sadhana we meditate on the heart. During the meditation we naturally go deeper and deeper, till we come across the natural vibrations which are heard as a sound similar to "Om". It is a clue that one has started touching the "upper" which ultimately reveals its own character. When such vibrations occur it is stated that Ajapa that is felt in the heart begins to travel all over giving its stress on the plexus, till it is felt throughout the entire being. The vibration which is called Anahat really begins when one arrives on his march at the Trikuti or the cavernous plexus, if charging there is in full sway. The experience of Anahat, Master describes as "Condition became intense at the time of the noon and it was felt that

BRAHMAND MANDAL

some thought current was descending from head to feet and Anahat was in sway and sound vibrations were being produced resounding inside the body.”

Master records in his “Autobiography” that “Every thought that came to the mind was of longing for death. Going deeper into the state with the absence of outside feelings is Laya Avastha”. There is still greater state which we can safely call “death of death”. A man who reaches this condition never returns after the span of life is over. It is in this condition that the man actually feels that he is dead in such a very subtle way that the idea of death hardly subsists. That means it goes very deep to the deepest core of the being, and the condition becomes part and parcel of life. “When a man, on his march to freedom, reaches the Trikuti or cavernous plexus such conditions occur. The symptom of reaching there is that the abhyasi feels darkness all round even in sunshine.”

Brahmand Criteria:

From the above it is clear that two conditions are to be taken as the criteria for our having moved

PATH OF GRACE

into the realm of the Brahmand, i.e. the feeling of Anahat and the feeling of darkness or shadowy darkness around every object that we perceive. Many sadhakas do not really give attention to these details and doubt their progress though they have really moved into the higher realm. Attentiveness towards the state of consciousness and the sound vibrations that are clearly felt in the heart is of course a matter of practice. The feeling of a shadowy darkness around objects and also a feeling of impressionlessness of the objects and persons whom one comes across in daily life is another feature that is less observed and when observed dismissed as of no consequence by the sadhaka.

The Brahmand mandal which starts from sixth knot is above the realm of matter. Tradition has it that the two eyes of man are symbols of the Sun and Moon, Spirit and Form, Father and Mother, Reality and Maya and Introversion and Extroversion. The two eyes express dual nature of consciousness dealing with Life and Form. Tradition has also identified a third eye between the two eyes. The third eye is the Ajna center of the yoga tradition. The

BRAHMAND MANDAL

third eye is symbol of an enlightened mind and a pure and unfettered consciousness. The third eye when gets opened the world delusion and duality is destroyed as in the case of Lord Shiva when this got opened Kama, the power of desire, was destroyed.

The sadhaka when he has stroll in this center many a times experiences sensuousness. The great Master mentions in his Autobiography "Thoughts of sensuousness from a little before the evening Satsang. I was in no mood for satsangh but when I thought of missing it, I experienced a desire to sit therein". This is a common experience for many but in most cases we fall a prey to sensuousness and miss the satsangh. The will to realize should be firm and in no case the satsangh should be missed is an elementary yogic discipline and should be cultivated by all.

It is really interesting that sensuality prevails when an abhyasi has crossed Pind. It is a bit difficult to understand yet is not beyond comprehension. In the path of the Yoga of Sri Ramchandra, the aspirant is not allowed to cut any knot but is only

PATH OF GRACE

enabled to move to higher planes of consciousness by loosening the knots. If all the knots of the Pind are cut down then the question of sensuality naturally does not arise.

But in the system of Rev. Babuji this is not the case. That the Master himself had experienced them and had the honesty to record them as such should make others following the path move on courageously rather than worrying about them as if they are major obstacles.

According to the Vedic tradition the “third eye” is the sacred fire that is born between the two fire sticks of the Sun and Moon. This is represented by the Tripundram, the sacred saffron red forehead mark of the Vaishnavas. It is necessary to note that the mark on the forehead starts from the point between the two eyebrows and covers the entire forehead. The location of the mark and the continuity of the spiritual centres from the point in between the eyebrows straight above is in reality an awareness that the knots 6, 7 and 8 are continuous.

BRAHMAND MANDAL

As pointed out earlier in this commentary due to perhaps a rather careless proof reading of the first edition of the Rev. Babuji's book "Towards Infinity" the location of the knots and numbering them have created avoidable controversy. The actual numbering of the knots according to my experience and that of many aspirants in the path is discussed in this commentary. In this context it is to note with satisfaction that the article "Clarification" by Dr. S. P. Srivastava in the SAHAJ MARG (Bimonthly spiritual) magazine vol.xxxii number 2 clarifies the points regarding the 13 knots very candidly. The location of knot 6 in the kanta chakra in the book "Towards Infinity" is wrong and it should be noted that knots 6 & 7 are one over the other in the fore head; the 6th being in between the eyebrows and the other immediately over that. In fact experience tells us the knots are really intertwined to form the letter 8 with the upper circle being bigger and the lower one smaller.

The throbbing sensation is very vividly felt in the upper portion i.e. about the middle of the forehead and is felt only slightly in the lower portion.

PATH OF GRACE

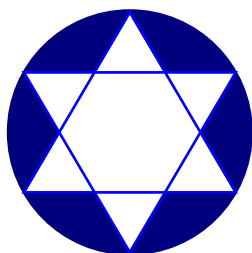
However, those practicing meditation in the Trikuti require noting the point carefully. The Great Master Sri Ramchandraji says that “the people generally do meditation on the upper layer of the center which remains flickering because it is all the time distributing energy to the human body for different works. On account of this work of distribution there is some activity in form of vibrations. The proper method is to meditate on the base of it.

It naturally follows that this is above the realms of Sun and Moon. Tradition has it that the eyes of the human being represent these two luminaries. Going beyond Sun and Moon is to be understood only as going beyond the Pind Desh and entering the Brahmand. As a matter of fact this Ajna chakra is said to have two petals (Dwidala) which symbolize Sun and Moon and is the Center of Duality. It is said that in this center the vital forces of the yogi assemble before he finally leaves the world and enters the Purana Purusha.

The six yogic centres of Mooladhara to Ajna are generally represented as two triangles which are

BRAHMAND MANDAL

crossed to form a 6 pointed star. This is one of the mystic symbols.



The two crossed triangles are also certain times fitted into a circle and this becomes a chakra. This chakra is equated with the Vishnu Chakra in Hindu tradition and in other countries with the seal of Solomon etc... This is also certain times called Sri Chakra.

The great Master states that this is the same chakra that was used by the Lord Krishna and it is a great yogic power and is the most powerful that was used till recently.

The center is a store house of power. The flickering of light and the intense throbbing felt even physically over the knot is all too familiar to the sadhakas. But the probe into this knot is made difficult mainly because of the intensity of the whirling rings like movement of particles. These particles are observed certain times as reddish pink and certain times brownish dark. The vision here is

PATH OF GRACE

very much like early morning dawn. For the first time the awareness of the reality at dawn and the vision of the early hours of the day is experienced here which grows finer and finer as we advance in spiritual life and reach higher stages.

There are clearly three different layers and may be there are many more that have not been reported. The first one is rather easy to move in and it gives a pleasant feeling of moving through rather mild flow of dense air felt near the sea shores. The abhyasi feels bright light which is generally colourless. There is a certain amount of tenseness in the experience also. The interior is thoroughly dense and movement within the knot is not all that easy. The abhyasi feels a pinkish shade in the colour that he experiences which the Master says is due essentially to the density of the particles. However, Master says that no matter as such is there but particles which do not seem to have any mass move about. This is the layer where the awareness of the Divinity is so keenly felt that one gets into ecstatic state. The ecstasy is such that the awareness of the Divine powers makes it doubly

BRAHMAND MANDAL

difficult to move further without the help of the Master.

While in the point 1 in Pind Desh the state of Avadhoothood was the only barrier towards the further movement in the journey to the Infinite in this knot the problem gets doubled because of power joining hands with Avadhoothood (Ecstasy).

During the progress of the sadhaka in the realm of the third layer a feeling that he is expanding in his consciousness throughout the Universe is felt. Master says here we can experience the plans of the Divine even before they are effected in the physical plane. The cosmic plane supports the material plane. This is in fact the astral plane of the Pind. The saying as in the Brahmand so in the Pind is due to this only. Also the feelings of piety and holiness are felt. These feelings slowly resolve themselves into an awareness of the Brahm.

The contact of the Jiva with the Brahm produces the feeling of Aham Brahmasmi at each knot as was explained earlier. But this feeling is felt vividly in this knot. All the while in the Pind this

PATH OF GRACE

feeling was only vague and partial. Now that the realm of matter got transcended and the experience of death, awareness of the Brahm, and the breeze of power and ecstasy developed the Aspirant really enters into the state of Aham Brahmasmi and his mental trend so harmonizes with it as to keep the sense of experience alive always with him. This state leads him to think that every thing Divine in the world i.e. the Sun, Moon, rivers, mountains and stars are all his. Master says he felt that he was Rama and Krishna (the Avatars) and he felt no scruple to think so. This experience Aham Brahmasmi is considered in tradition as one of the high level achievements.

However, Master says “This is perhaps the most popular sign of the so called Jnani of today who goes about reciting mechanically similar phrases to impose upon others a show of achievement. It is not in fact the mere recitation of phrases that makes a Jnani but the actual merging in the state when it is arrived at internally. In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute,

BRAHMAND MANDAL

according to the level of the abhyasi's approach. According to the view taken up in this book, it is a spiritual state which develops in the course of our march towards the Ultimate. At every point there is some consciousness of this feeling in some form or the other. It goes on growing finer and finer as one advances towards higher levels. There are generally three phases of it. At the lowest level it appears in the form of feeling 'I'm Brahman' (i.e. inseparateness). Next it turns into the feeling of 'All is Brahman' which conveys a sense of Universal inseparateness. Last of all it assumes the form of the feeling of 'All from Brahman' which conveys a sense of extinction of every view."

The Great Master in his Autobiography states that "... when the meditation grows deeper and the thought begins to start one's upward march one comes to point where one feels 'I am the power myself'. It happens when Surat comes in contact with glimpses of the Divine. It loses its own character and gains the Divine one; there one starts to feel 'I am Brahman'. I give the meaning of Surat in this way. When thought comes in contact with the soul, a

PATH OF GRACE

third thing, a spark is produced. This is termed as Surat. It leads to the highest. Thoughts lag behind. They have no accommodation in the sphere of Divinity.”

“After some time when Surat leaps forward, it brings in the Divine character. The self has been effaced, so naturally one goes a little further and every step brings to its lot more of Divinity. So Divinity remains in his thought. Then he begins to feel the greatness, as his mind is also trained to feel it. There he develops “All from Him” (Brahman). A step back reveals to him a part of the nature of God – “All is Brahman”. This is the effect midway between charging of reality and going beyond. One feels that “All is from God”.

“When all these stages are over an abhyasi begins to feel himself as above all that has been said above. The real character of Brahman and of himself dawns. Going beyond everything is silence and silence itself becomes silent.”

We have noted earlier that this center or knot is a center of power and the Vishnu Chakra wielded

BRAHMAND MANDAL

by Lord Krishna is power of this center. This chakra is called Sudarsana, i.e. the wheel that shows what is good. The chakra was wielded only for restoration of the good path and for universal good. Individual good is not there in this realm itself. This power was capable of setting things right even if it were by destruction and restore the Universal order.

The Great Master Sri Ramchandra states that the overhauling of the world now requires a greater power. While the Sudarsana chakra used by Lord Krishna for bringing about the required change in the then world structure was most powerful and had the full power of the Virat region in it, the Maha Kal chakra that is now pressed into service by the Master is a stronger power. He states that this is infused with the power of Time and is used for the present overhauling of the Universe as it is a far more heavier task than the one Lord Krishna had.

“Dharma samsthapanarthaya sambhavami yuge yuge” is the basic concept of an Avatar. Lord Krishna was the last avatar and He is the reigning Lord till the next Avatar comes is the Hindu belief.

PATH OF GRACE

Such being the case how is it that a Personality has come who is using a power above the Sudarsana chakra is a legitimate question. The appearance of the Supreme Personality is a necessity that was felt by Nature and He has come into being. He covers in Him all the earlier prophets, saints and messiahs. In Him are merged the Masters and there is no difference between Him and the Lord Krishna or Lord Buddha. This aspect of the Personality was not all that clear during the life time of Rev. Babuji. It is more evident after His physical veiling even as He has Himself expressed in His autobiography. Unfortunate as it is some persons feel that He has merged in them. That unique phenomenon of the sea merging in the drop was true only in the case of Rev. Babuji. All others can only merge in Him, the Supreme as has been the case during spiritual history of mankind. Those who claim otherwise have not either understood the phenomena of the Supreme Personality or have chosen to delude themselves.

The Supreme Personality is using a power called Maha Kal chakra which has the power of

BRAHMAND MANDAL

Time as its core which is far too superior to the Sudarsana chakra. The problem of the Avatars was mainly concerned with an advanced soul who has chosen to violate the rhythm of the universe or a group of individuals as in the case of the Brahmin Ravana or the 100 Kshatriya Kauravas. They were the main culprits and the task therefore is limited. Today the world has many persons who would make those legendary villains pale into insignificance. Further the culture of countries in general has become so tyrannical to ecological and environmental balance it requires the interference of the Divine to save the creation of God. We are on the verge of total annihilation through our mindless and senseless exploitation of natural resources and total indifference to the sensitive impulses of the Divine which in reality form the core of our essence and the real meaning of our existence. The tasks of the earlier Avatars were completed effortlessly through an expression of the Divine in the human form. This, however, will not work now. No miracle is likely to make an average man convince about the need to transform himself and mould in the pattern

PATH OF GRACE

dear to the Divine. Calls of the great Masters of the past for reformation and moulding into personalities of selfless service have gone waste. All sops and assistance and help rendered have the individual beneficiaries to claim sainthood for themselves rather than spread the message of the Divine selflessly. The Avatars and messiahs will not work now. Ironically there are too many appearing now a days. The discerning seekers will, however, ignore them. The orders established by the Avatars of the past were something which got too easily corrupted. Even before the departure of Lord Krishna from the material frame He had to see his own clan perish in a struggle consequent to the jealousy and prejudice. The fact remains the Lord did not succeed even in converting the legendary Arjuna his intimate as the behaviour of the warrior after hearing the song of the Divine (Gita) did not show any remarkable change. The warrior in fact was the fourth to fall in the Maha Prasthanana.

In order to achieve His objective the Supreme Personality had to totally efface Himself and allow only His consciousness to work. The form and name

BRAHMAND MANDAL

of the Personality has really no significance. It is a great experiment where the fundamentals of the concept of Personality itself are transcended. Any personality can be understood only with a name and form. In this novel example the Divine has made it possible for a human being to transcend these limits and it has expressed itself in all its nobility and grandeur in Rev. Babuji. That is why often the Master used to say “search for me and tell me where I am”. The Upanishadic statement “Isavasyam idam sarvam” has become real in the case of this human being and He was spread through the Universe and is to be experienced in every atom and its sub particles. The Divine has shown through the possibilities of the human consciousness to become synchronomous with the Divine. The task of the Supreme Personality is to make the animal man, man first and then transform him into a divine being who is the real man. Such a transformation is possible only when the flow of thought and consciousness in the human is diverted from the animal and bestial instincts to the Divine. This task He has commenced and is carrying on. The call to

PATH OF GRACE

the Human is clear and transformation is bound to happen.

He has also taken upon Himself the responsibility of the dire necessity to cleanse the sky of human consciousness of the diseases of greed, jealousy and avarice. He has also taken upon Himself the task of cleansing the atmosphere of the physical, vital, mental and spiritual impurities and the effect of the same is already visible. The general interest for peace and purity, understanding and love among human beings and between countries is now a well accepted idea and resistance to such understanding and for such transformation is considered uncivilized. The prophesy of the end of Communism in its own land of origin (made in 1945, when no one can even dream such a thing can ever happen) has come true. The other prophesies which came true are very many but here there is no intention of making the Great Personality a mere astrologer.

The earlier attempts of the Divine through various forms and names like Sri Rama, Lord

BRAHMAND MANDAL

Buddha, Lord Mahavir, Lord Jesus could not enable the human psyche transcend the form and name of, however, mighty the Personality and the very forms and names have become barriers in reaching the Ultimate. In the case of the Prophet Mohammed though he deliberately saw to it that no form of his is worshipped by any of his followers the book "Koran" has taken the place of the Personality. So is the case with Sikhism. Now that these teaching methods have failed, Nature has adopted a new method. Here the Personality is totally veiled and no material object has taken the place of the Divine. Divinity has made itself totally available to humanity through the consciousness of Sri Ramchandra. This consciousness is ever present and there is no Space or Time barrier to it. It percolates through atmosphere and at the earnest call from any heart starts pouring into it with the sole objective of transformation of the human system. The transformation aimed at now is total and the call of Nature to humanity is either to mend or end.

The destiny of humanity of being parallel to the Divine is something that is yet to be established

PATH OF GRACE

and the refusal of this destiny so far by humanity is entirely due to its own creation of its worlds. Mankind has so far not able to get out of its clinging to animal nature though it has been realized by nobler souls that transcending the animal (asuric) nature is an absolute must if the world has to be a peaceful place to reside. The bestial nature of man and his clinging on to the desire of satisfying his own wishes at any cost globally has resulted in affecting the eco system and is now the greatest evil that has to be corrected. While the Master asserts that passion and anger are gifts of God, He demands that they are harmoniously blended and moderation maintained in life. Such a balanced existence alone can enable continuity of the Divine will for expression otherwise the Divine creation itself is under threat. The Personality in existence is given all the powers to ensure the Divine will to express is not thwarted by human nature.

While super consciousness of the inferior type gets into bloom while traversing the knots 1 and 2, super consciousness of the higher type gets exhibited when one passes through this phase

(Fig.9). It is indeed the discovery of the Master that the nature of the consciousness is reflected in these

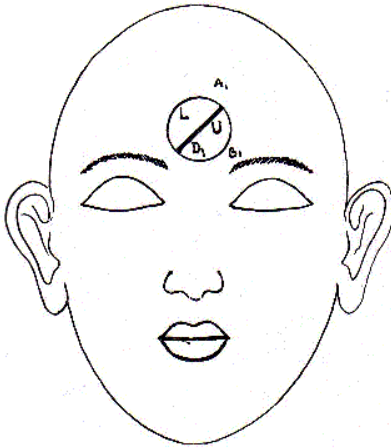


Figure 9

spheres differently. The lower consciousness and higher consciousness in each realm is demarcated (Figure 9) and Master states that these lower and upper hemispheres get inverted in each

succeeding level of consciousness.

Though the Master has not explicitly stated it is the experience that the twin natures of Vairagya and Viveka which are related to the knots of 1a and 1b get inverted in 7 and 8. The seventh knot we have seen is all Viveka and is an excellence by itself and is the one which is most powerful.

The Great Master stresses the need for thorough cleaning of points A and B in the heart in order to have access to this type of super

PATH OF GRACE

consciousness. It may be also noted that the prayer in point A is totally altruistic in nature and such a consciousness is possible only when the Pind consciousness is transcended fully.

PARA BRAHMAND MANDAL **(REALM OF COSMIC CONSCIOUSNESS)**

Eighth Knot: (Roots of Para Brahmand Mandal)

This knot as observed above is a natural consequence of the earlier knot. The powers and the charm displayed by jnana of the 7th knot leads to a state of relative disinterestedness in self and the realm of God is appreciated better. All the time awareness of the Master as the object to be sought develops in oneself total resignation to the will of God and feelings of everything is Divine play gets rooted deep in the core of being. This detachment may perhaps be called as the pinnacle of what is termed by the vedantins as uparati. While the detachment or Vairagya that is experienced at the pind desh may approximately be described as “I do not seem myself to be of any value” and is mostly an experience of one’s own irrelevance to the scheme of things experienced in the Brahmand it is experienced as “irrelevance of anything in the world” and a feeling that everything is either a drama or play and there is no value for anything. “The world is

PATH OF GRACE

a dream” is the feeling here while earlier it is “I am in a dreamy world”.

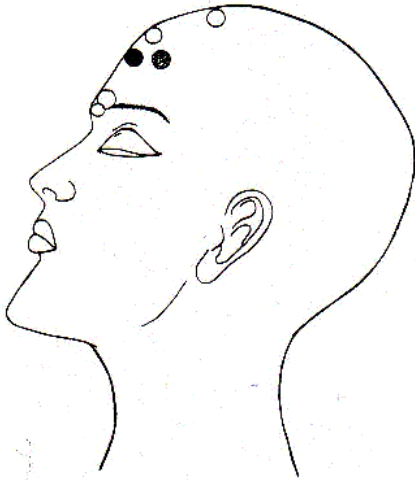


Figure 10

The feeling of this refined phase of detachment or Vairagya however does not in any way affect the calmness or peace which is the essential nature of this knot. There is of course no colour

that is observed here normally. However, it is likely that grey or ruby colour is seen if not rubies. This is due to the fact that from here onwards the realm of the Divine proper starts. This is the realm of the Para Brahman.

Master warns that if any one tries to cultivate this feeling of “that the world is a dream” artificially it will only impede progress. This obviously is a warning to the philosophers (Vedantins) who actually advocate such a thinking process so that

PARABRAHMAND MANDAL

such a condition may actualise itself. He says such an attempt will only be deceptive in nature.

The psychological state here is compared by Master to be similar to the state “we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in hot summers”. This obviously refers to the condition of the soul in bondage so far and a sense of liberation that is felt by the aspirant from now onwards.

CHIT LAKE:

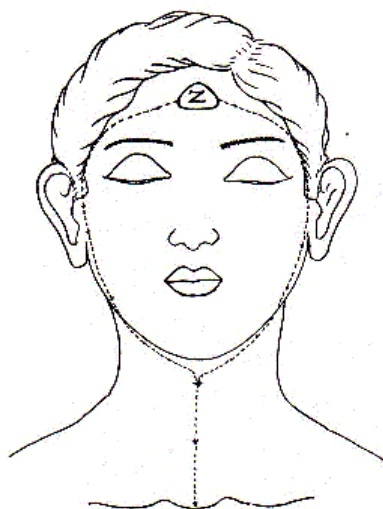


Figure 11

The Great Master says “If anybody wants to search out the ocean in the human body, it is the chit lake – the point marked Z (in the Figure 11). The vibrations are there and Nature regulates them. It has no

concern with the Ajna chakra. The Ajna chakra has

PATH OF GRACE

some other purpose. It only distributes the power and energy for the consumption of the human organism while thought force works in the chit lake. There are different colours found in the people of different mentalities. The grey is the medium colour of an ordinary human being who has risen a little higher. In the case of a perfect human being the colour of the chit lake in the end turn to that of ruby. The ruby colour was discovered by Dr. K. C. Varadachari at Tirupati by his observations and it is entirely correct.”

The shade of the colour is difficult to express but the realm of colourlessness starts from here onwards. The vibrations of the chit lake become very low as and when it is thoroughly cleaned and state of calmness or deep quiet is almost similar to the condition of void or sunya. However, to bring the chit lake into moderation is not that easy and persistent labour is required. The chit lake the Master says can be easily cleaned if we clean the right toe. He suggests a direct association between the tip of the toe and the chit lake. The connection between the chit and the right toe is also suggested in tradition in

PARABRAHMAND MANDAL

the natha cult of yoga and more particularly the Jnanadeva order. The right toe itself is called kala pada. The point to note, however, is that the chit or consciousness has to be cleaned thoroughly and it should come to its original state. The original state of chit is its total attention to the Divine and its perverted or inverted form is attention to manifestation of the Divine.

Saraswathi Centre:

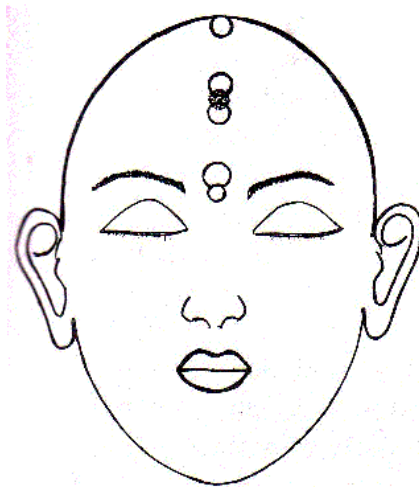


Figure 12

Abutting this knot is the centre of Saraswathi which is the centre of higher wisdom. (The great Master located this knot just about 3 finger width above the mid of eyebrows in the case of the author) (Fig 12&13).

The Saraswathi centre is only in the Brahmand and is not above this realm. As a matter of fact all

PATH OF GRACE

knowledge in the ordinary sense ceases by the time Brahmand is crossed. Revered Master in Silence Speaks (p.467-2004 ed) makes a categorical statement that both the Chit Lake and Saraswathi centre are in Brahmand. This centre is the one that is referred in the Vedic mantras to have direct connection with the control of sex and sensual organs. This centre is also the place where there is a record of actions and reactions in past lives as samskaras. The abhyasi traversing this region generally feels intense craving for sensual pleasures and dreams and thoughts related to these are frequent. The abhyasi gets disturbed over this and naturally seeks the Divine help to get rid of these. However, it is wiser to ignore them and proceed with the confidence that the Master's support is there always. By the wisdom of surrendering oneself to the Master that has by now become natural for the aspirant, he crosses the realm of experiences and the realm of imperience starts.



Figure 13

So far there is always an awareness of the Divine being something “other” than oneself and from now onwards the duality starts diminishing. The realm of nothingness starts

from here and the first stage of this is the condition of surrender in the real sense of the term.

Ninth knot:

The region of the heart finally comes to its finest aspect in the realm of Para Brahmand. The heart on which we have been meditating has now turned totally divine and the Atma chakra has taken the lead. All the perceptions and approaches to all aspects of life now take the colour of “greater self” which is really the governing principle in life. Real life starts. The feeling of humility or prayerfulness as

PATH OF GRACE

Master calls it dominates all the perceptions. The capacity to be always in a state of prayer is what is developed here fully. The feeling that the aspirant is a true servant and he is approaching the great Master in the humble capacity of an insignificant beggar gets engrossed in his mind. He puts up everything before his Master, resigning himself completely to His will. In other words he assumes his real form after surrendering everything to the Master. He withdraws himself from all sides and turns completely towards Him losing all worldly charms. There is absolutely no other form of remembrance than the remembrance of the Lord and the process of negation starts. When the remembrance of the Master finally turns into a state of pulsations and vibrations felt through the entire system of body and mind one can be said to have reached the pinnacle of negation. The movement between the two states mentioned above is the dynamic movement of soul in its journey to infinite in the sphere of Para Brahmand. When the second stage mentioned above reigns supreme it may be taken as total annihilation of self. In this state he will never turn

PARABRAHMAND MANDAL

towards anything that is against the Divine will. His mind will always be directed towards that which is the Master's command. This is entirely different from the state of surrender the Aspirant felt in the knot 4. The Master says this is the real state of prayer. He is an embodiment of prayer. Then his thoughts will be synonymous with that of the Master.

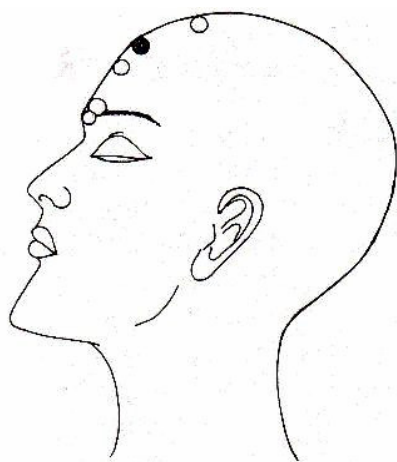


Figure 14

This stage is to be established firmly for any higher progress. The aspirant does not concern himself with the means of realisation here but his thoughts are fixed on the goal or the Master and all his

energies are directed for the attainment thereof. Service to the Master with total dedication, commitment and utilisation of all of one's reserves is the attitude he develops. Here in fact the Master does not appear to be the goal and service the

PATH OF GRACE

means but the means and goal seem to be the service itself.

In order to stabilise in the region certain pitfalls are to be avoided. This in fact is the reason certain fundamentalist approaches are adopted and advocated in religions: which of course is not necessary.

The world appears here as neither a reality nor a non-reality and total dependency on the Master develop. This is a logical consequence of incapacity to judge any issue and the reality of the Master is the only certain thing the aspirant is aware of. In this state the aspirant surrenders himself to the care of the Master even as the cows surrender to the will of the shepherd. This is the symbolism that is expressed in the concept of Gopala or Pasupathi. The aspirant has no will of his own and is entirely dependent on the will of the Master and will do His bidding and will be guided by Him in all matters.

While in the sphere of the Brahmand the self or the individual is the focus of attention and it is only its expansion that is experienced in all its

PARABRAHMAND MANDAL

brilliance, the Para Brahmand is characteristically non-self awareness and it is exclusive attention or orientation to the Divine. The process of expansion of self which commences right from the point of atman reaches its full expression in Brahmand and the process of self-negation which commenced in the 4th knot in Pind desh attains its finer state with the beginning of Para Brahmand and this self-negation or fana reaches its pinnacle by the time the aspirant reaches the stage of consciousness of the Mind region.

The region of this knot starts just above 3 finger width above the Trikuti almost abutting the point of Saraswathi referred to above. (Figure 14) From now onwards the impression of the self or the atman in the thought process ceases and everything carries with it a tinge of the Divine touch. Each and everything is perceived as the Godly expression and reverence to all develops automatically without of course the emotional tinge. The great Master says from here the contact with Bhuma starts. This is the beginning of life in the Brighter world in the real sense of the term and the soul is reborn. The cradle

PATH OF GRACE

of Divinity swings lightly here and the refreshing breeze of the Divine leaves the aspirant move and have his being in the consciousness of the divine. Constant remembrance is now not an effort but is something that is natural to one's consciousness.

The awareness of the Divine is a very important transformation in consciousness that takes place here. Here the aspirants feel the negative aspect of Vairagya and the positive aspect of the awareness of the Lord. Because all the previous knots are somehow or the other related to manifestation or nature or can be said to be alloyed with matter (either in its distributive or exhibitivie aspect) this awareness of the intimacy with Lord was not all that possible till the aspirant reaches this stage of consciousness. The feeling of the presence of the Lord develops into an unconscious and continuous worship. He is the Master and I am His slave is the predominant feeling. A deep reverential consciousness prevails in every walk of life. This is also called as Prapanna gati.

PRAVANNA GATI

Devotion when not contained in the vessel of the heart bursts itself into tears and emotional expressions manifest. This of course starts at the Pind desh itself in knots 3 and 4. That is mainly because the soul seeks the Lord and it is happy at the signs of liberation from mundane consciousness and an awareness of the Divine it perceives in its inner core. At this stage the memory of the Lord is so revived that a feeling of repentance starts for having left the homeland and for being away from the Lord.

If the knot 1 is not thoroughly clean the chances are here also the aspirant may get into emotional fits and the chances of becoming an Avadhoot are there. Cleaning processes advocated by the Master should be assiduously followed. However, the chances are it may not be attended to all. This is because the aspirant gets into a network of feelings of purity and nearness to Lord. A capable guide alone can lift a person from this stage. Further the next stage in which the emotional over tinge is

PATH OF GRACE

not there may not be all that attractive to the aspirant until he gets stabilised there and he develops the real taste that is needed through constant and thorough cleaning.

The reverential consciousness turns into a feeling of servitude to the Master. The much talked about condition of *Dasya bhava* expressed in Vaishnavaite cults has its base only from this stage. However, the expressions of ecstasy (cultivated and natural) and other aberrations having nothing to do with the condition. The best examples of this consciousness available for us in the epics are that of King Bharata (brother of Sri Rama) and Bhakta Hanumanji (of Ramayana). In both the cases there is total annihilation of self-consciousness and total servitude to Master is expressed. Of course the recent example is that of the Master Sri Ramchandrajī of Shahjahanpur and His attitude towards His Master Lalaji Maharaj.

Behind this attitude of servitude towards the Lord is the base of piety and devotion and single pointed attention towards the goal. The negation of self increases in intensity and in the place of purity

PRAPANNA GATI

that one has been striving all the while the concern for the oneness with the Lord overtakes and even a slight digression causes much dissatisfaction. Vairagya in this sense is superfine and it has no resemblance even in its remotest sense to the earlier stages of Vairagya experienced in knots 1, 7 and 8. This is real attachment to the Divine for which the seeds were sown when the consciousness was diverted towards the Atman point from the lower region of heart. The beginning of Prapanna condition may be said to start from here and this state remains with the aspirant till the end. Many great saints of the past and the Alvars in particular raved in this sphere and may be said to have got into the intricate webs and could not extricate themselves for long periods of time. The cries of the aspirant to the Lord to take him to his fold and the cries of the aspirant repenting for his sins also find expression here. In the Pind desh the aspirant often repents for not being able to adhere to the rules of conduct or for having violated certain Niyamas. Repentance in that stage leads to prayer seeking help of the Master to improve one's conduct. At this stage the aspirant feels repentance

PATH OF GRACE

simply for having forgotten the Lord even for a second. Thus while it may appear repentance is common in the super fine state of consciousness of superior type here, there is a feeling of separation and consequent repentance for forgetting Master. Though the feeling of sobbing grief wells up in the heart at the time of repentance it is not of the same magnitude felt earlier. When an aspirant comes to this stage and does not feel the sobbing grief at the same time of feeling repentance he can consider himself to have reached Laya Avastha in the state of Prapanna gati.

Tenth knot:

It is well known that greed is at the root of theft but only those that have the grace of God know that it is at the root of begging also. Much of what is called as “Prayer” is really no better than begging. The fortunate aspirant who has obtained access up to this stage knows that God really knows what he needs. The aspirants’ confidence which is infinitely increased due to the awareness of the nearness of the Lord enables him to understand that the Master knows what he wants and what is required for the

PRAPANNA GATI

successful pursuit of his sadhana. It is only before one reaches this stage the attitude of questioning the events that take place which are both bad and good. He comes to a stage of accepting everything as a divine will and has no difficulty in accepting everything as a gift of the Divine also. Earlier to this condition such attitude is only artificial and is an attempt at imitating the higher condition however good it may be to stabilize one in sadhana. So far the condition of the aspirant is such that he was carefully guarding his lapses and putting it before the Master but at the same time was never hesitant to point out the lapses on the part of others. As the Lord Buddha said 'a man winnows his neighbours' faults like chaff, but his own faults he hides, as a cheat hides the false die from the gambler.' It is so far the habit of talking 'truths' about others or what their Ahankara suggests to them as 'truths' about others and always placing themselves at the level of a judge. This is one of the worst Ahankaric coverings that is got rid off by the grace of the Master before entering the realm of piety which is a very high condition. This it should be clear needs

PATH OF GRACE

one more acquisition namely the capacity to face truth, namely courage (Dhiratva).

It is fear that is at the back of any sectarianism, narrow-minded fanaticism. It is fear of truth that drive men seek relief by getting into sects and seek shelter from theological dogmas and creeds which give them some little protection. The fact of experience is the truths of the Brahmand are as terrifying as the nature of Pind and it requires a great amount of courage for a man to face the various aspects of the Ahankara in the eye not casually or rationally but in full realization.

For those that are not blessed but aspire for life of truth the Ahankaric forces are still in darkness and silence and are in the domain of the unknown. This darkness is what one experiences in the Brahmand and the gray colour is visible only for those who are blessed. In the gray light glimpses of the Ahankaric forces are visible for the discerning disciples and so long as the gray does not dawn, like an unknown disease the unknown Ahankaric forces are hard to fight. The darkness naturally begets depression which is again one of the conditions of the Brahmand, as was pointed out earlier.

It should be noted that spiritual vanity represents another form of darkness. Instead of fear in that case the opposite weakness manifests itself, namely self-confidence a quality which by its “selfness” betrays the Ahankara. Self confidence is the forerunner of pride which puts the aspirant on a lofty pedestal at the foot of which the rest of humanity is deemed to crawl like so many insects. Spiritual pride is the worst enemy to realization of the Ultimate. The lie of dualism shall end even as a falsity of the liar should. This is the worst lie and can never go unless the single pointed orientation to the Master develops to the exclusion of all. In the house of the Lord only one exists and that is the Lord.

It may be seen that the traditional system of yoga does not talk of any knot or centre between Ajna chakra and Sahasrara. However, there are references to certain unnamed centres in the works of the Saint Jnana Deva. In his book “Kundalini and Meditation” Sri Arjun Dass Mallik refers to the works of a Saint Sabhapati Swami who has given a graphic account of the points and knots in human frame. However, unfortunately the full details of the nature of these knots are not mentioned in the book. Suffice it to say that there have been glimpses of such

centres between Ajna and Sahasrara even earlier. It was, however, left to Sri Ramchandraji to elucidate on them.

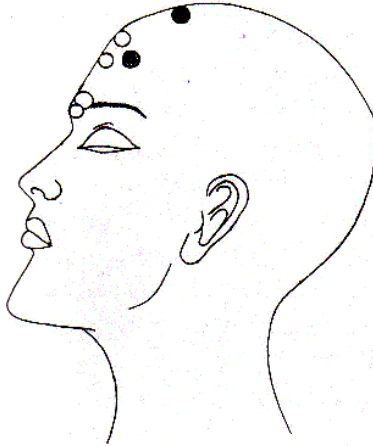


Figure 15

The feeling of nearness to the Lord turns into a feeling of proximity with the Lord. In the earlier knot the feeling of surrender to the Lord which was experienced now changes its hue to that of lordship by virtue of

proximity to the Lord. Due to the real contact with the Lord one has developed, there also develops a feeling of revering oneself and in fact one feels that all his limbs and organs are all Divine and needs to be kept sacred and in fact worshipped. Much of what goes in Sri Vaishnavism where they try to beautify the body and make it venerable is based on this logic namely the body and mind of the Jiva is the gift of God and has all the characteristics of the Divine once it is surrendered to the Lord. The misfortune was the gross interpretation given to the tradition.

PRAPANNA GATI

The aspirant now feels a type of coolness and calmness coming from within and accepts it as Divine in its origin and nature which of course is true. The condition can be compared to that of a person who stays in a Royal house permanently and feels regal naturally. This is called Prabhugati. The feeling of being a part of the regality or part of Lord extends up to the feeling that one has a share in the lordship.

However, the stage gets passed over soon and the real nature of the aspirant, namely, that of being a devotee ever in wait of the Master comes to view and the aspirant feels now that he is only a Prapanna and a surrendered self before the Lord. Presumably this attitude or posture of the aspirant rings in the inner core of Reality and as Master says 'the Master starts sensing that one of his slaves is in wait for Him'. This condition is called by Master as Prapanna Prabhu gati. These are all the stages that have to be covered before one can enter into the Kingdom of God in the real sense. At this stage divine qualities tend to get expressed in the aspirant. A sense of sameness with the Divine develops to a

PATH OF GRACE

certain degree but the laya is yet far off. There is conscious awareness of the presence of the Bhuma or base in the heart and this makes the aspirant know that there is a certain eternal or universal essence which has to be reached. This makes the aspirant aware of the original essence or moola tattva.

Rev. Babuji says that the realm of expression or manifestation is from this level downwards. Here all the elements are in their original essence and are in purity. All manifestation begins from here to take grosser forms and therefore this can be considered the causal existence of all things in the Universe. This is the abode of Isvara in the sense that from this level alone He functions. This is the beginning of expression of the Divine in a grosser sense. Therefore, it is to be understood that this is the realm of piety (qudsa). It would be better to understand that the realm of piety starts from this place and spreads through the realm of Bhuma till the aspirant reaches the goal.

The aspirant having reached a stage of absolute surrender to the Master, and enjoying in a

PRAPANNA GATI

sense the regal status of the Lord and having developed piety now enters the real journey. The stage of going beyond expression having been reached the Aspirant is now ready to shed the various sheaths of existence and the long and final lap of journey begins.

It is necessary to recall that all existence consists of five Kosas starting from annamaya kosa through Pranamaya, Manomaya, and Vijnanamaya to anandamaya kosa. The soul is enwrapped by five sheaths of consciousness is a well-known fact. It may also be remembered that the aspirant in Sri Ram Chandra's Rajayoga does not go through the journeys fully in various knots and is allowed to move on to the higher stages by the Grace of the Master experienced through Pranahuti and therefore there is considerable portion of the journeys to be done there. But the Great Master identified the means by which the Aspirant need not struggle himself at the lower levels and that one may virtually complete the journeys at the lower levels by going through various knots beyond the Prapanna Prabhu gati.

PATH OF GRACE

The toughest of the sheaths is the annamaya kosa which is followed by the less strong Pranamaya, Manomaya, Vijnanamaya and Ananda maya Kosas. Unless the soul is freed from the confusion of its identifying itself as these sheaths or otherwise the clutches of these sheaths the question of freedom of the self is out of question. It is not here intended to have a full explanation of these sheaths; suffice it to say that the body, breath, mind and vital spheres of our constitution are governed by these sheaths. As a matter of fact the whole exercise of seeking freedom is directed only against these sheaths in a sense. The Annamaya kosa literally governs the modern man. He is guided by a philosophy directed mainly at the stomach: a culture of dinner parties and luncheon workshops. The knots or points coming after the Prapanna Prabhu gati relate in one sense or the other with these Kosas.

64 POINTS

The Great Master says “For your guidance and research I reveal a few things. After the Brahmand Mandal comes Para Brahmand Mandal; after it Prapanna then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only upto Parabrahmanda mandal. Afterwards I found a Sufi giving some clues of the Prapanna region but the name of the region is not there. There are centres after it also and I have named them – a, b, c, d and so on.” “Journey is also there in the centres and x and y (Both the centres I have taken together) I have found the condition of liberation in life – Jeevan Moksha.” “At J2 I found that it is shedding light on all points behind it. Afterwards there is one point K2 which is a point itself and has an arc and afterwards there is the Brahmarandhra. While I was taking an abhyasi at point K2 I found the arc broken and there was a flush of light and the whole of the region from K2 to Brahmarandhra was highly illumined. So I gave crossing to the abhyasi through the

PATH OF GRACE

Brahmarandhra direct to the central region. Now there are 63 points plus the Brahmarandhra in all. It is admitted that the crossing should be given from the point K2 direct to the central region not stopping at the Brahmarandhra and it is the direction of my Master.” Master adds that “although J2 is shedding its light on all points behind it yet the Yatra should be carried out on all points.”

Yatra in these points or grandhis which are not mentioned in the book “Towards Infinity” is possible only when the aspirant seeks total merger in the Master. The method of merger in the Master is love and total surrender. This can be only practically experienced. Laya Avastha is a condition that displays non difference between the Master and the self. Master writes to Dr. K. C. Varadachari (letter dt/-25-2-'58) “The laya Avastha (absorbency state) has now commenced in you; which is of course a very difficult thing to attain for those who do not adopt the real method you have adopted. I do not want to say to other abhyasis openly these things. I have written the same thing in the Efficacy of Raja

64 POINTS

Yoga but in a different way, so that people may not hold opinion that I want to be worshipped by them.”

While the Master did not tell that the love to the Supreme Personality and almost a worshipful attitude towards Him alone can lead to higher realms, the writer has no hesitation to advise the same and also warn accepting any other person of inferior status as a worshipable master is ruinous to their sadhana. Better we do not worship Him until we are satisfied rather accept penultimate persons.

The Great Master wrote to Dr. K. C. Varadachari on 6th March 1958 “I am over joyed to inform you that you have crossed the region and have come to the point A (as I call it) on 1st of March 1958 at 9:42 A.M. I do not find names for these regions so I take them by numbers”. The point that is worth noting is that these points open up only after one accepts the Master in every sense of the term and laya Avastha had already started. It may be also noted that laya Avastha is not an end in itself and is in fact only the beginning of real yatra.

The Great Master wrote to Dr. K.C.V. on 21st April 1958 “You have crossed the richer regions and

PATH OF GRACE

now you have entered the dry ones. The conditions of these spheres are mostly inexpressible, but you can relish the state and see its effects yourself. I used to write to my Master my condition by way of diary, but the time came when even metaphorical language failed to express that. I hope your body idea will soon depart and please write to me to what extent it had faded out.” In the same letter the Master has stated to Dr. K.C.V. “... I took the broader steps regarding these grandhis and I finished the run of spiritual life on thirteen grandhis. I conclude from these things that you are on the tenth knot.” The Master however has also stated “After the ninth or tenth grandhis I took the major ones because the difference between the minor knots was inexpressible.” That means that these minor knots or grandhis which are 63 in number need not be necessarily gone through and the Master can pull up a person beyond these knots. However, it is essential that these knots are crossed over atleast after the consummation of spiritual sadhana. These knots relate to the 5 Kosas as already pointed out and but for the wonder of this system the question of

64 POINTS

reaching central region without actually going through these knots is out of question. In a few cases where the Master has actually transported the sadhaka to the central region the work on these centres started much later. This, however, is possible because the body is still in tact and the journey on these knots is still possible.

Further the Great Master says that journey in more than one knot here is possible simultaneously. Of course, this is true of all the knots. Master writes to Dr.K.C.V. on 29th Aug/1st September 1958 “If you search deep in you, you will find my abode in you. I put you to the point C along with the Point B near about the 15th August. Now the yatra of both the points is running side by side. I want that, when I get the opportunity of meeting you, you may be able to cross the 5 or 6 points out of your own endeavour and let us pray for it.” The state of negation which really means getting rid of the Kosas (i.e. identifying oneself with these Kosas successively or simultaneously starts here and the much spoken of Turiya avastha is experienced here.

PATH OF GRACE

The peculiarity of experiences in these grandhis are the sadhaka does not feel anything spectacular. Everything seems to be ordinary and the thought of one's helplessness is predominant and occasional memory of the Master is the characteristic feature. Master says 'Dryness which you feel is the foundation of the state that will lead to Negation. Regarding invasion of thoughts I want to know whether it happens at all times or at meditation hours or satsangh. ... What I find is that they are only at the outer surface; the inner layer being quite clear. This process will help you in breaking Manomaya kosh (mental sheath).' Master states "At the stage of liberation one is relieved of all the five Kosas or sheaths, without which one's naked form could not have come into view. Complete freedom from these Kosas is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths

64 POINTS

because in that case one would be straying away from the real purpose.”

I wrote in the earlier edition (1996) that ‘It is not possible at this juncture (the research required is laborious and the willing aspirants who record their experiences so few) to state clearly which of these knots relate to which sheath but suffice it to say that these knots relate to the Kosas and the approach to the Eleventh knot is possible after one goes through these knots.’ However over a period of study and examination of my own condition and that of a few advanced aspirants in the path I add the following notes. The journey through the 63 knots or points after the 10th knot is easy or difficult according to our having owned up the condition of the Pind desh. In all cases where my Master has found me to be the instrument for such work in some aspirants I experienced difficulties. The aspirants were clinging to their own notions of the system ignoring the basic purpose of sadhana is self negation and total dedication to the divine what ever that might be. Problems of Annamaya kosa affecting the conditions in the Pind desh is one of the major drags. I push a

PATH OF GRACE

person up and he slips no sooner the effect of fomentation fades. Surely there is every need to pray and continue to be in a prayer mood all through seeking all the time the help of the divine to overcome the sloth. But a certain degree of self sufficiency felt by the aspirant because of his approach either in Aksi or Kasbi manner tends to increase sloth and justifying the same as not interested in anything other than being in the thought of the Master. Taking recourse to duck under the practice of constant remembrance is not rare. The 13 points refer to this aspect of our life. It is only the discipline that we cultivated earlier in the practice of commandments 1 and 8 that matter much.

The second set of 13 points relate to Pranamaya Kosa and owning up of the conditions in the knots of Pind desh is essential for moving on each point. This is the terrain that is badly affected due to irresponsible marketing culture that seems to be growing unquestioned. It is easy to make a person insane without use of any drugs through the media only where our capacities of cognition and affection are mauled and brutally assaulted.

64 POINTS

Restraint required nowadays is much more than what it was for Sage Vishwamitra. Practice of meditation on points A and B and Prayer before going to bed are vital. The causality is that non performance of bed time prayer is sought to be explained away as due to being tired after days work, not feeling well etc., Most often though no one confesses it is due to lust and baser instincts demanding attention. Lessons are to be learnt very assiduously in this plane.

In the third set of 13 points we have the problems of lack of clarity on the goal and the way in which the Master is perceived. Only study of the basic texts of the Master can help in owning up the conditions and clear up odd notions of devotion, surrender, jnana etc.,

The fourth set of 13 points relates to Vijnanamaya kosa, and the fifth set relates to Ananda maya kosa. Journey through these is usually by passed by the grace of the Master. In fact after M1 the states or all related to 4 and 5 knots.

I have tried to present the various conditions obtaining in these points in the adjoining table:

Basic Characteristic of 64 points classified according to Kosas				
ANNAMAYA KOSA	PRANAMAYA KOSA	MANOMAYA KOSA	VIJANAMAYA KOSA	ANANDAMAYA KOSA
A The Divine is all pervasive and enjoys	N I enjoy with the Divine	A1 Divine is enjoyable and beautiful	N1 Divine enjoys all	A2 Joy pure and simple
B The Divine is the owner and enjoys	O I am the joint owner of all that is	B1 Divine is all for me	O1 Divine owns and owned by all	B2 Divine dynamism
C The Divine enjoys with all	P I enjoy with all other beings	C1 Divine is my all	P1 There is only Divine	C2 Dynamic isness
D All this is Divine play	Q All His will	D1 My will merge with His	Q1 His will alone is	D2 Power of unexpressed thought
E All that exists is happiness	R All that is, is wonderful-beautiful	E1 Coherence is the truth	R1 Divine owns and owned by all	E2 Divine potentiality
F All is a matter of reverence	S Bond with the divine	F1 Irrevocable bond	S1 Divine is beyond all bonds	F2 Joy of freedom
G All that is, is worshippable	T Ecstatic relationship with the Divine	G1 We two	T1 Only One	G2 Divine awareness
H Hush! Silence-the Lord is here	U Awareness of the stream beneath excitement	H1 Divine is awesome	U1 Indescribable	H2 Sivam-wonder
I This is it.- This is the very thing.	V emotive bond without personal identity with Satya	I1 Regality of the Divine	V1 Divine is beyond the court	I2 Absolute Joy
J That is all-Satya pure and simple	W personal identity with Divine	J1 Interdependency	W1 Divine is totally independent	J2 Sat -pure existence
K All is imperishable	X Divine is eternal and so is our bond	K1 Inseparableness	X1 He is when all is gone	K2 Ananda
L Balance of matter and mind	Y Balance of relationships of mundane and spiritual matters	L1 Samdrishti tatvam of God realised	Y1 He is pure	SLKH AR
M No matter-No mind	Z Awareness of nearness of Master	M1 Proximity with God	Z1 No identity without Him	

64 POINTS

One of the most remarkable things about the book 'Towards Infinity' is there is no mention of the experience of Satchitananda which is also supposed to be the nature of Sahasrara. The reason for this is it is only a anubhava chakra as is well known and has no practical value in realisation. Satchitananda by itself is of no use to any one for realisation should mean significant service to others with total dedication and sacrifice. Service being the final aim, satchitananda loses all its significance as an experience and as it is not a sadhana chakra it has no relevance to an aspirant in this path of Raja Yoga.

REALMS OF THE DIVINE

The spiritual journey of the aspirant which moved from the Pind consciousness to cosmic and Para cosmic consciousness now literally takes a quantum leap towards total transformation and moves on towards no-consciousness. The stages above Satchitananda were never discussed in other systems and the experience of the Sahasrara center was considered to be the final stage.

The consciousness at the Trikuti which is all powerful gets transformed into pure Satchitananda at Sahasrara where the aspirant will enjoy the bliss of Sat, Chit and Ananda. Nothing above this was ever contemplated. Therefore, the approach we had in the earlier parts of this commentary of cross referencing with other systems and comparisons is not possible.

The super consciousness which developed in the heart region while traversing knots 1 and 2, we have seen got refined as D1 consciousness in the Brahmand at about the knot 6 or Ajna chakra. The superfine consciousness now gets transformed further at this level as D2 consciousness. (Fig.16)

PATH OF GRACE

The superfine consciousness here is all embracing and does not permit differentiation between beings or several existences. It is pure Sat, Chit and Ananda. The only concern here is Visva Santhi. In other words the consciousness, which is exclusively

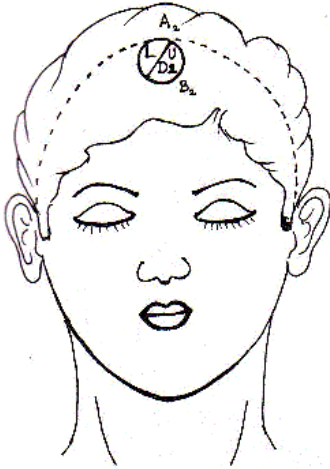


Figure 16

concerned with the individual (i.e. the body and mind of the individual) takes a turn into Parahita at the Brahmand level and now gets transformed further as Visvahita (Universal good). Any event happening anywhere gets reflected in the individual as he has now developed a spiritual

contact with all. He lives and moves in the Viswaroopa of God. It is inexplicable but this much the author knows that any event that is happening in the universe casts an impression in him. By the Grace of the Master it is not known fully but only faint feelings are felt. This is also lost due to several mundane preoccupations of the sadhaka. Certain

REALMS OF THE DIVINE

times an event reported in the news are felt as things which we knew few days earlier etc..

The main point of this type of consciousness is that it is not felt intensely and it is super sensitiveness that is developed by the sadhaka that enables him to feel this. By now of course the sadhaka has got himself accustomed to receive the Grace of God and be in His thoughts constantly and the response from the Divine kindly that with certain amount of care the sadhaka should be able to live in this consciousness constantly if not continuously.

It is purely because of the Grace of the Master and the Saints of the order this effort is made. The realms beyond the Sahasrara i.e. knots 11, 12 and 13 are all related to the Divine. That the individual has within himself the Divine is an old saying and has been verified at various levels even before this. Here more truly and unquestionably the purer realm of the Divine starts.

XI Knot

We have earlier seen that the aspirant has moved through the several Kosas binding him. Now that he has crossed the Annamaya, Pranamaya, Manomaya, Vijñanamaya and Anandamaya Kosas

PATH OF GRACE

the pure and simple consciousness alone remains. This consciousness is not even conscious of itself. It is totally drowned in the memory of the Divine. It is with much difficulty that it can say "It is". Even the feeling of 'existence' is lost and the stage of 'awareness of the Ultimate Reality' is arrived. All the while it is some journey where the awareness was there, though nominally. Even the stage of Satchitananda was one where bliss is had.

But when the Anandamaya kosa is transcended there is nothing but dryness. A dryness which has become part and parcel of the being. No concern for one's own progress or regress but a craving to reach the Ultimate takes over and even this is in the realm of the super consciousness.

Consciousness has been well analysed by psychoanalysts and psychologists of transpersonal consciousness. Transpersonal consciousness is yet in the realm of the Maya or Original Stir. Transcendental consciousness has no particular connection with the individual in the sub-conscious, conscious, and super conscious levels or even in the transpersonal consciousness. This is a stage where the aspirant is gripped by the awareness (for want of any other word) of the Reality and nothing except

REALMS OF THE DIVINE

that is felt or sought after. There is persistent restlessness to reach the goal what ever that might be. It is not something that is going to grant him any relief, not some thing which is blissful, not something which is sought for its grandeur. What ever it is, it should partake in it is the only feeling. This is a stage where there is no peace nor is it sought for. Peace and peace loving are not the criteria. The Divine which was described as “Santhakara” is no more relevant. Whether it is Santhi or Asanthi, the craving for the Ultimate pulls the individual consciousness which cannot be considered as conscious at all.

The tranquillity and peace which was almost perfect in knot 8 has been losing its intensity gradually and now it has come to the stage where even memory of it is lost.

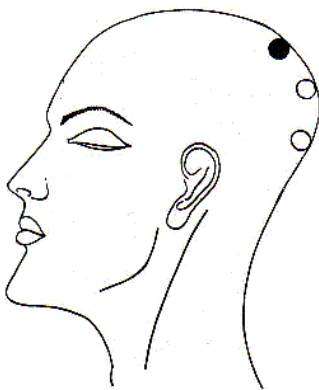


Figure 17

The region to which knots 11 and 12 belong is actually the divine realm. This is the region of mind about which Master writes in Efficacy of Rajayoga. The super consciousness of this region is only hinted

PATH OF GRACE

at by the Master and no description of it is given. This is obviously due to the fact the sadhaka has nothing to do with this super consciousness.

The Master states that the essence of the region of heart lies here. In this region only idea of the calmness or peace remains or the forgetful state of calmness is dominating here. This of course is not the end.

Here the sadhaka does not feel any colour or form. This is a stage where all the senses have no relevance. We have earlier seen that there is a relationship between senses and the elements: that Akasa is related to sound (sabda), air (Vayu) is related to sound (sabda) and touch (sparsa), fire (Agni) is related to sound, air and form (roopa), water (jala) is related to sound, air, form and taste (rasa), and earth (bhoomi) is related to sound, air, form, taste and smell (gandha). All these elements were having their sway when the journey to the Infinite was started in the First knot. Now the sadhaka has reached a stage where none of these have any say. However, the faint sounds that emanated from the original stir is felt as reverberating. It may be felt sometimes as a faint recollection of the OM Kara.

REALMS OF THE DIVINE

This knot is immediately below the crown of the head in the rear side(Fig 17). This is the place where the tuft of the traditional Hindu is found. As a matter of fact in certain sub-sects of south Indian Brahmins the whole area of the sikhara is covered with a particular type of tuft called 'appala kudimi'. This is the sacred Godly realm. No colour of any type is experienced. Vastness is experienced and the sadhaka feels helpless at the sight of this vastness of nothing.

This is the realm of manifestation at the initial stages. Master puts it as "There is motion. Invisible motions, when multiplying together with the idea of creation, increase the force downwards. The outcome is the innumerable varieties we find in the Universe. It is beyond the ethereal force. Air does not blow there.

This is the most powerful region of God. For your understanding you may call it the Power House for setting the Godly machinery a going. It is very difficult to explain this idea which can only be felt. People may doubt how calmness can abide when motion is there, imperceptible though it be. I would say there is calmness in refined form, and it is

imperceptible, just as the idea about creation is expressed as imperceptible.”

XII Knot

In fact knot 12 cannot be considered in exclusion of all earlier knots. It is in a sense a consummation of all the earlier knots and has within it the potentiality of all. Here the identity which started developing right from knot 9 reaches its pinnacle. There cannot be any tinge of I ness here. The sadhaka who has become a living dead, dead to his living except for the craving for the Master, gets entitlement for plunging into this state. Master



puts it as “The air of this state can be felt by him alone who has abandoned all airs, i.e. who has become a living dead. Divine effulgence (which was felt in knot 11) too vanishes, though still there remains something.”

Figure 18

The identity which starting developing about the stage of Prapanna

REALMS OF THE DIVINE

prabhu has got refined and refined identity has come.

The identity becoming refined may be compared with the phenomenon of love. In love the awareness of the loved is comparable to the treble melody in the music which is forefront some times and it lies in the background like the bass accompaniment which is hardly noticed at other times; it is heard all the time but in a subdued fashion. In love we do not adore that person less if for hours we never recall his or her face or name. It is the commitment which remains all along, uninterrupted which matters. Similarly here in the spiritual plane the love of the Divine which has developed through various stages has arrived at refined identity with the Divine. Still identity is there and this awareness is still a barrier which is crossed through the various stages of splendour.

The manifestation of the center caused due to the Original Stir or Kshob is for the first time entering grosser realms here. Till now from the Base it is all splendour of varying degrees to which we shall refer later. The motions which were hardly visible or practically invisible till now from the origin, now takes more twists and turns and the power is very much

PATH OF GRACE

visible. However, this power is not as gross as the Powers of Nature identified with the gods, Agni, Vayu, Indra and so on. The Kenopanishad explains how these gods which are powerful stand helpless in exhibiting their capacities before the Sakti and were taught that they are able to function only because of this power.

The realm of the silent power starts here, up to this from the center is all splendour.

Physically the knot is located about two fingers down the knot 11. It is felt as a tiny purplish spot which does not remain in view long.

RINGS OF EGOISM

Master has presented his philosophy in three different methods. In 'Reality at Dawn' he gives us a picture of Rings, (5 rings of Maya, 11 rings of Ego and 7rings of splendour), in the book 'Efficacy of Rajayoga' he presents three regions called Heart region, Mind region and Central region and in the book 'Towards Infinity' he explains the system through a journey in the 13 knots located in the human frame. It has been a matter of a bit of confusion for many to integrate all these. But these books are presentations in three angles: The philosophical 'Reality at Dawn', the yogic and semi metaphysical 'Efficacy of Rajayoga' and the yogic psychological 'Towards Infinity'. After suggesting these I would like to dwell more on the practical aspect of Rings of Egoism. Master has not given an account of these rings in his works except in the book "Efficacy of Rajyoga" based on Regions. In the Chapter Central Region he in a sense covers all aspects of Brahma Vidya. He gives an account of the stages of Ego we form as we progress in the

PATH OF GRACE

path. I have and I am sure serious sadhakas here also have their own descriptions of the Ego we have confronted in the path and in our unfoldment. Their subtleties arise and come to consciousness as impediments during the day to day transactions, during meditations and to a large extent in our dreams. In all these realms the experiences are intense relating to Ego shakes our roots and brings to awareness the ignoble mistakes and follies that formed various coverings over basic 'Identity'. What I attempt to present here is only a sketchy attempt to trace the various stages of Egoism we have. The topic is not the old conventional and traditional Ego which is another word for 'pride' and 'arrogance'. The Ego we are considering is related to the realm of possessiveness involving 'me', 'mine', 'we' and 'our'. From these states of possessiveness we discover it is all 'His' in every sense of the term. The problem continues even at higher stages and so long as the Jiva is there some residual Ego will be there.

RINGS OF EGOISM

These rings of Egoism are in the heart and mind regions and the last ring is very near the Central Region.

Master says “The idea of egoism starts from the body. When you do anything under this influence you feel the solidity of things with the idea that you (body) are doing it. This is the lowest or the crudest form of egoism. In this stage the eye of a person is located on his body. He sees and feels the body to be the doer and does not go beyond it. He has no Idea of any thing else except the physical body. This is the condition of ordinary people of the world.” This is the characteristic of the first ring of egoism. The Master’s statements are clear but needs to be imperienced is the truth of this as applied to us. I am aware of the condition of struggle here even as every one of us here, we have a logic to defend ourselves in this aspect. Should we not identify with the body and keep it in perfect condition for after all the statement that the body is the instrument for doing good. (Sarira madhyam Khalu Dharma sadhanam)

PATH OF GRACE

Master continues saying that “When you proceed onwards you feel that something other than your body is the doer of the things. This is the second stage of egoism. Here the vision of a person passes on from the physical body to something inward or finer. Different people identify according to their own thoughts and beliefs. Some feel that soul is doing all actions and the body acting only like a machine or a tool...” The characteristic of the second ring of Egoism is this identification with the ‘soul’ whose nature neither the person nor any one is capable to explain. As I have several times stated there is nothing as an entity called ‘soul’ and it is only a conglomerate. Most of the time it is considered as “Conscience”. By a peculiar capacity to create ‘a faculty’ with an ‘entity’ which is purely a figment of imagination. But this illusion and identification with that illusion is the characteristic of this second ring of egoism. All assessment of the individual as well as others in the aspect of so called ‘character and conduct’ is a bias or prejudice this faculty makes and most of the time is the basis for inter personal conflicts.

RINGS OF EGOISM

In this third stage the Ego adopts the posture that it is 'mind' that is the doer of things and holds that all actions are due to the accumulated 'idea power' (termed as samskaras, effect of karmas etc.) that is the doer and the individual is helpless. This aspect is the most popular one of the religious/pseudo religious persons. And many times those who call themselves as Jnanis give this argument. Though there is a truth that all things that happen to us are a result of our past actions, the abdication of responsibility for correction that follows the result of the prior actions is a totally unwarranted journey into sloth and despondency.

In this fourth stage the idea that one, whom he has been accepted as our master, is doing all things. This is a subtle egoism where one continues to dwell in the thinking that it is his master who is doing all things outwardly, and internally all the time feeling that he is the doer. Very many aspirants who travelled the path for considerable time come to this stage and unable to leave possessiveness of things and men because of lack of determination would like to psychologically seek solace in this false hood- I

PATH OF GRACE

had many occasions to point out the falsehood and lie are variations of Ego. This is the ring that holds persons to superstitions, idol worship, etc., in all of which we find the feeling that the person is the doer, though they outwardly profess that it is all their God or master etc., who is the doer. If they are put the question why then he is perturbed for delay in performing the puja or non performance of the puja, or use of certain items only in sadhana and if they are not made available get upset with everyone else first and himself later they bluff their way through.

The fifth ring relates to the maturity of this type of thinking that it is not body that is doing the things but the one to whom he has submitted as his master is doing all the actions. This is the stage, when every other aspect of sadhana being there one enters the realm beyond body. Here ends the region of elements or Pind Desh.

In Brahmand (which is a part of the heart region) the rings take a different hue. Here the person feels that the work is being done automatically with no idea of the doer. But the

RINGS OF EGOISM

identity is aware of the work being done. Awareness is the quality of identity and hence ego in a very subtle shade is there. This state of ego is felt near the Prapanna condition where bhakti becomes finer. The worship of the Master started earlier in the gross form in Pind desh undergoes total transformation and continues with bare awareness. Dedication of the individual through every pore of his being is the basic characteristic. The idea can be understood even without the concept of body accompanying this state. It is infact a refinement of the state of Surrender developed in the Pind Desh. The body with eight limbs which describes the condition of one in the state of Surrender (sashtang pranam) gets transformed into the feeling that one is after all an 'anga' or limb of the Master. But still the feeling that one is a part of the whole is sufficient for the Master to call that a form of Ego. Such is the sensitiveness that Master exhorts us to develop.

In the next phase of ego this awareness also is gone and one finds that the work is being done automatically and he is not aware of the work before or after the event. It is total unawareness and it is in

PATH OF GRACE

this condition work of the higher type are allotted. In our system the Master uses many aspirants without their awareness and they may not come to know that it is all his work at any point of time. But this requires the aspirant to be in the state of constant remembrance. This is in truth the condition of ego in the case of one at the level of Prapanna Prabhu.

The rings of ego may be considered to have ended here. All these stages of Ego are all in Heart region and we enter the Mind region. Here the ego is a very fine variety. Here the feeling of being a subject of God or Master expires. The vibrations are felt more intensely in the areas beyond the Sahasrara and though we cannot call enjoyment or pleasure the feelings are there. Though the 'doer' is gone almost, the 'knower' and 'enjoyer' continues in the individuality. This transformation of the ego happens in the Mind region of God. It should be noted that it is the mind region of God and not our mind that is at play. Our mind is gone much before in the beginnings of Brahmand if the sadhaka has been keen in reaching the goal.

RINGS OF EGOISM

One needs a very strong determination to move on and should yield to the work of the master who is giving the push. On one's own swimming up the stream is almost impossible except in the cases of exceptional fishes which know that art. All the shades of egoism may still be extant here also and a slip from this condition is also possible if any of them or some of them take a grosser turn.

When the push is given by the Master the fringes of central region starts. I prefer to encourage aspirants saying that they have entered the central region at this stage though that is not the total truth. My interest is that they will take sadhana more seriously and feel grateful to the Master and firm up their will and determination to reach the goal. To support aspirants in this stage is impossible without the active support of the aspirant. Even before arriving at this point many an aspirant who was fortunate to have the grace of the Master thinks that he has reached his goal and gets satisfied with the condition and remains in the realm of egoism of the finer variety. In such cases transmission per se does not help much and one needs to wait till one comes

PATH OF GRACE

out of the heat. This is the reason Master many times stressed that it is only the chosen who reach the goal. As a practical guidance I may state service to the Master's cause and mission alone can bring us his grace.

In the rings of splendour it continues as mere identity being barely conscious. In the central region it continues till the centre is reached. In this stage it under goes further refinement and the identity remains naked before the Master.

I have not been able to still see the fineness of the 11th ring and I wonder whether it continues co terminus with the rings of splendour in the final stage.

When we go through the biographies of the Master it is clear that they were still having problems with body to a greater extent and mind to a lesser extent based on the various ideas and ideologies to which they have subscribed. In the letters of the Master we find him referring to the state of humanity remaining nominally even after laya in the Absolute. This raises questions of serious philosophical

RINGS OF EGOISM

concern. Because the system of our Master is entirely new and the discovery of the Central region is one of his unique contributions in the field of yoga we cannot adopt the definitions of laya as given in the scriptures or texts. If we are having the imperience of entering into the Central region even while living in the body it is because of His grace and His love which knows no bounds. It is here our notions gained from scriptures and texts of Vedanta come in the way and start questioning the very pramana (tool of knowledge) we have adopted namely the anubhava pramana which is substantiated by the imperience following the same.

XIII Knot

Here the journey is not felt at all and a condition of continuous nothing is felt. All through it is only the Master (God) and no duality is experienced. A sheet of vast openness colourless and with no other feeling than awe or wonder is felt. Rev. Master has stated in Reality at Dawn that it is wonder that is the prime cause for philosophy and not doubt. This is a matter of experience. True it is

PATH OF GRACE

that doubt is the cause of intellectual philosophising.



Figure 19

But the real reason for arriving at the awareness of Master comes only when the condition of experiencing Him with awe or wonder arises.

The rings of Maya and the rings of Egoism as described in the book “Reality at Dawn” are now crossed and the border of the rings of splendour throws its fragrance here.

This knot is about an inch down the XII knot and is experienced as a translucent smoky speck, on touching which a total thoughtless condition with an inexplicable peace is felt.

Various stages of egoism almost die out here. However, the ‘identity’ of the sadhaka remains even here. Master states categorically that ‘it disappears only in Maha pralaya when everything comes to an end.’

Jnana-Hinata:

The realm of knots comes to an end. Knowledge which implies a known and a knower and the process of knowing ceases. A state of no-knowledge (Jnanahinata) starts. The realm of possible expressions fail and just imperience holds sway. Master explains the concept of Jnanahinata separately here to which we shall refer later.

It is the state of Jnanahinata that takes us further in our journey. The sea of wonder before the sadhaka becomes the point of attention and the plunging into it is consequent to this reach. Master puts it 'Now there is nothing but going on and we swim on and on covering leagues after leagues. The vastness of the surface is experienced very rarely as the sadhaka is drowned in unawareness. It is only a proper record or diary of the sadhaka that may reveal experiences of 'nothing' but all the time 'absorbing'. Master states 'It is but certain that in the course of our voyage, now, we come across numerous ripples, folds, and wrinkles, but all of them are quite silent and inactive except for a faint

PATH OF GRACE

impression of their being. We proceed on with it till at last impression too fades away, as it finally must; and the surface becomes quite smooth without folds or wrinkles. The seven rings of the central region as explained in the “Efficacy of Rajayoga” refer to this very condition.’ Knowledgelessness which has brought us thus far now bids goodbye and awareness alone remains. An awareness of the Divinity without any adjectives or characterizations of It or our relationships with It.

RINGS OF SPLENDOUR

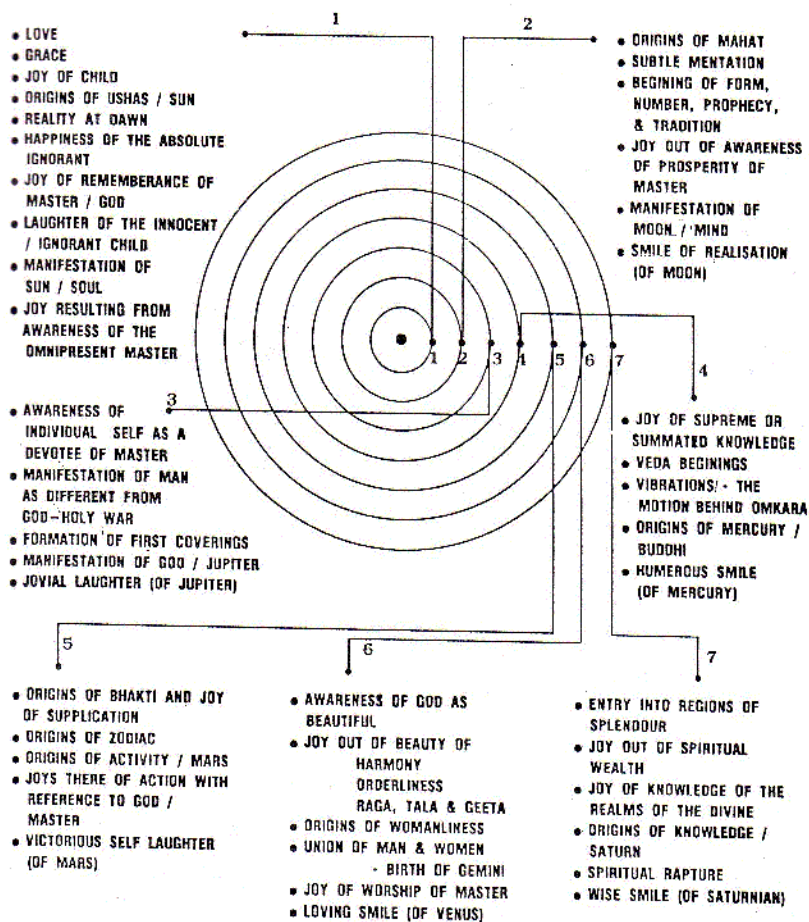
The seven rings of splendour are not described by the Master. He calls it indescribable. But yet by the Grace of Master the nature of these rings are revealed though very vaguely to the author. The rings of splendour are regions of the original manifestations of the Kshob. At this stage they are only latent motions or vibrations which later on take more concrete forms in the realms of the Mind region and the Heart region. My meditations on these realms were long and the predominant theme was on what Rev. Babuji Maharaj wrote in Efficacy of Rajayoga in the context of Central region. "Thus as a result the solar system and everything in the Universe is complete." Therefore the readers are cautioned not to take the commentary on these realms in the gross sense but try their best through meditations and prayer to grasp the refined consciousness of this region. The realm of splendour is a realm of supernal happiness, refined Bliss and unmanifested beauty. The Divine plan of expression is revealed in its original (mother tincture as expressed by the Master) shade.

PATH OF GRACE

The experience of the author in this realm is the only reason for the commentary and he can only convey his humility and place the matter for the readers to verify the same. He begs forgiveness if he is not clear as they would wish him to be. Perhaps this is the first time such an attempt is made. These experiences were never analysed earlier. For that matter perhaps no such experiences were mentioned in other systems. It is my Master's grace alone that makes it possible to write anything in this matter.

The origins of the Zodiac are here. The manifestation which starts from the Base or Center first expresses itself as Grace of the Master or Love. This is the state of unadulterated joy. The gross manifestation is the joy of the child which has no barriers. This is the beginning of the Solar manifestation in its super finest form. The beginning of the Divine Lila or Drama. The sunny smile has its origin here. This is the region of Ushas, the Dawn of the Reality. Experiences at this level do not have even the little heat that is experienced during Arunodaya (early hours of the day: sunrise).

RINGS OF SPLENDOUR



Rings of Splendour

PATH OF GRACE

The feeling at this stage is a sense of immense joy at the remembrance of the Master. There is nothing but a faint remembrance of the Master, yet there is immense joy the immensity of which is known to the heart only and is not measurable in any sense of the term.

The splendour here is the joy of Absolute Ignorance.

The second ring of splendour from the Base relates to the aspect of Moon. It is the refined expression of that Mahat. This is origin of form and number. This is also the root for prosperity, prophesy and tradition. The joy or bliss of this region is felt as attachment to the Guru and the love for the Guru in its super finest inexpressible terms. It is the state of the bubble of joy yet to reach its surface. (The soap bubble that is emerging from below the sheet of water is the closest example we have).

The feeling at this stage is the joy arising out of the awareness of the all pervasiveness of the Master and the splendour of His omnipresence deeply experienced in the heart. It is not any sensory awareness of the experience of Divine

RINGS OF SPLENDOUR

manifestation but an awareness at once intrinsic and instantaneous.

The splendour here is the joy or happiness of satisfaction arising out of sense of perfection.

The third ring of splendour from the Base relates to the aspect of Guru. The formation of first coverings of the identity or the beginnings of individuated consciousness at its superfine level. This is the stage of manifestation of Man. The struggle of manifestation of Man is the beginning of the Holy War with the Divine. This is from this stage the individuated consciousness develops love of itself and this bliss is the root cause of the later developments of ego. The crossing of this region and entering into the second one is an impossibility without the Divine intervention and Guru's grace.

The splendour here is the joy or happiness of ascetic aloofness.

The fourth ring of splendour from the Base relates to the aspect of Mercury (Budha). The first lessons or Jnana are experienced and immense joy is felt. Of course this is all not conscious and it is

PATH OF GRACE

reminded again that these stages are all in the realm of jnana hinata. The point to note is this is the root cause for all Jnana that is acquired later. Because of the attachment to the Joy or bliss or splendour of this Jnana later the soul tries to acquire and accumulate jnana and also feel proud of it. The ring is also the beginning of Veda. We do experience bliss which is tinged with the awareness of vibrations, that is motions behind the Omkara. Grossness is not there of any type in the normal sense of the term.

The splendour here is the joy or happiness of siddhi or awareness of competence. This may be taken as a joy of awareness of the summarisation of knowledge gained through that knots. (A fine inversion of the stage at knot XII).

The fifth ring of splendour from the Base relates to the aspect of Mars. The actual manifestation of the Zodiac starts here. The Mesha (first sign of the Zodiac) is born. Activity at its root level takes shape. The joy of spring at the super finest level is experienced. There is enormous

RINGS OF SPLENDOUR

enthusiasm and bubbling with energy that is experienced here.

The splendour here is the joy or happiness of bhakti. The original state of Bhakti which gets inverted over twice before expressing itself in knot 3.

The sixth ring of splendour from the Base relates to the aspect of Venus. The root aspect of Beauty for the first time gets experienced. The beauty of harmony (laya), the beauty of orderliness (Rtam), the beauty of Raga, Tala and Geeta is experienced here. The music is not heard but is felt deep within. The origin of womanliness starts here. The man gets united with the woman and the Gemini is born.

The splendour here is the joy or happiness of worship. In worship the Divine is not as intimate as in Bhakti in as much as the Divine has already got distanced itself from the aspirant. This is a fine state which gets twice inverted before expressing itself in knot 2.

PATH OF GRACE

The seventh ring of splendour from the Base or the first ring of entry into the regions of splendour relates to the aspect of Saturn. The awareness of the Lord which seeps into the soul and which makes it reveal in it with rapture is what is experienced here. The awareness of the spiritual wealth that the sadhaka is going to have is the peculiar shade of splendour.

The splendour here is the joy or happiness of knowledge due to super fine state of awareness of the Divine in all its aspects which is knowledge of superior variety and is different from the stage of oneness or Ignorance which is the last stage.

The realm of splendour is the realm of manifestation of the Divine in its initial stages. The original stir or Kshobh which has caused many ripples in an otherwise silent state of Divinity, we have seen has been unfolding a plan. The Divine plan of manifestation for the exclusive purposes of the Divinity Joy or Lila is all happiness and bliss.

It is obvious that laughter is a reflection of the Pure Joy of the soul, which is a reflection of the Bliss

RINGS OF SPLENDOUR

or splendour beyond the realms of Maya and Egoism, where identity begins. We know joy is reflected in the mental plane as happiness, on the emotional plane as enjoyment and on the physical plane as pleasure. Of course in daily usage these words are interchanged. The ego is capable of appropriating and obscuring and consequently distorting any of them. Even the essence of happiness, bliss the ego will try to appropriate. Laughter is an expression of mirth, happiness and enjoyment.

The Master's laughter captured in the hearts of those who moved with him in the physical plane is ever fresh. Those who came to his fold after His Mahasamadhi may have to satisfy themselves with photographs of the same. For a person who has crossed all levels and living in the Ultimate consciousness it may appear to us a bit odd that he should be mirthful and joyous. The rings of splendour which is experienced as beyond bliss consciousness has its own contribution in the matter.

PATH OF GRACE

The Ahankara distorts in the unevolved, the wise Saturnian smile to a saturnine, sardonic or even satanic laughter. For the discerning the difference is obvious.

Similarly the loving smile of Venus may become an irritating erotic giggle or a jealous sneer or turn into an uncontrolled fit of hysteria.

Likewise the victorious self-laughter of Mars may become a mere guffaw, a spiteful laugh or a vulgar demonstration of ego triumph over others.

The spontaneous pure sense of humour of Mercury may turn into a conventional grimace or the grin of the bore.

Even so, the 'jovial' laughter of Jupiter may turn into scornful roar or the frightening grimace of the dictator and the smile of Realization and wisdom of the Moon sphere into a mad howling of a lunatic.

But there is no possibility of the bliss, mirth and consequent laughter of the realm of the first ring from the Base, the realm related to the Dawn or the origins of solar manifestation, getting adulterated by

RINGS OF SPLENDOR

Ahankara. This is the laughter of the Master we know. It is with that the author noted how surprising is the laughter of the man (was he?) whose inner life is not understood by many who moved with him and perhaps was considered to be a fool by many. Possibly he was a fool, possibly he was a Divine Fool, with the unconcerned sunny laughter of Liberty, amused by the Play of Ignorance and God-forgetfulness, smiling at the Beauty of Life, inexpressible in any other way than the signs of Joy and Bliss.

Rev. Babuji clarifies very clearly about the condition at this stage in his 'Efficacy of Rajayoga'. "People may call this stage as Truth. It is not really Truth we have arrived at. Truth has been left behind and we are no more abiding in it. Truth carries with it the sense of something which is not there. Truth is really the refuse of the condition described as 'Nothingness'. To make it more clear, I would add that generally people admire 'Truth' as it appears in the form of consciousness. Consciousness is not our goal. It is only a toy for children to play with. We have to reach a point where consciousness

PATH OF GRACE

assumes its true form (i.e., what it really ought to be). We have to make a search for the Mother Tincture from which medicines are actually prepared. We are searching for the potentiality which creates consciousness, and if that too is gone then we find ourselves on the verge of true Reality, pure and simple”.

THE SPECIAL PERSONALITY

{I shall be more useful when I (had) left my physical form- Rev.Babuji 30/1/1958}

The Special Personality

It is here Rev. Master says a super-finest state of super consciousness lies. He calls it D3 and this is the last stage of super consciousness and that this super consciousness is reserved for the Incarnation of Deity. He also states that under rare circumstances it is bestowed upon the special personality and that he practically enjoys the same position as regards the working of Nature.

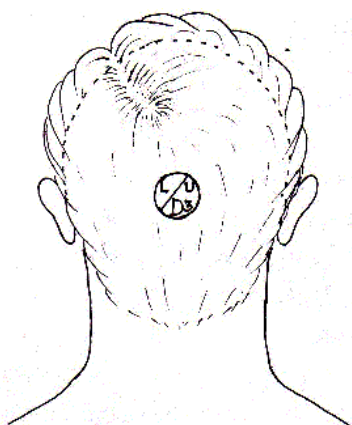


Figure 21

The state of perfection which is total and integral to one's being does not permit any of the known states of happiness or peace or bliss or any other term used to denote

PATH OF GRACE

conditions of perfection. There is no peculiar twist of the eyes supposedly arising out of such spiritual experience, nor are there tears supposed to be representing sublime happiness. The state does not permit any such expression; such stages are passed over much earlier. The condition is one of total dryness and what master calls an experience of 'dreary waste'. To the best of our knowledge there was no such person as having accomplished this stage except Sri Ramchandraji of Shahjahanpur. Since he has accomplished this stage he was conferred the state of Maha Parishad, the highest functional post to be conferred by Nature. In his book 'Reality at Dawn' he states "The position of a Maha Parishad is the highest in rank. It is the last godly post and is very rarely bestowed except when nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power. It starts from the right region of the occipital bone as is given in diagram No.5 on page 36, 'Efficacy of Raja Yoga, IV Edition.'

Sri Ramchandraji Maharaj also states in his book "Commentary on Ten Commandments of

SPECIAL PERSONALITY

Sahaj Marg” that “I now reveal herein the true significance of a little known mystery. Generally they consider Sat to be the reality and treat it as a yardstick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact it is all the sphere of Tam and Tam alone. This is the only thing worth achieving for a true Yogi. It is no doubt very difficult to gain access up to this point. To acquire Sat is a very easy job but the state termed as Tam cannot be so easily attained. There is nothing beyond it. Though generally people talk a good deal about it, few amongst them even attempt to secure approach up to it. Even purity, simplicity and peace are not there. It is in fact beyond all of them. This is the very thing which is acquired after persistent labour through several lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life abides in it and all activities cease before one reaches the point. This is the Divine mystery which is revealed today. It is the central point of the real state of Being which in most of the cases

PATH OF GRACE

remained unattained in spite of all the efforts of the pursuer. Perception has no approach up to it. People tend to consider this state of Tam as their deadliest enemy. But if you ever happen to study a person in whom this state of complete 'ignorance' is reigning in full swing you will find that at the highest pitch of advancement he, like an infant baby, has no awareness of his own condition. But if a slight touch of Sat is applied to it, he will then begin to have cognisance of his state of Tam. This is due to the fact that the meeting point of the two leads to the creation of a new state identical with that which was the basis of Creation."

The final state of consciousness that is achieved thus can be seen to be one of total Ignorance. The spiritual journey which started from the initial stage of ignorance (avidya) and graduated through various stages of knowledge (Jnana) culminates in total Ignorance. In Master's own words "One on the Divine path is supposed to be marching from darkness to light. Let darkness be Avidya (as it is commonly represented) and light Vidya. Sahaj Marg does not have Light for its goal. It is but an

SPECIAL PERSONALITY

intermediary stage which we pass through, during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from Avidya (ignorance) and pass through Vidya (knowledge) on to that which is neither Avidya nor Vidya but beyond both. What word can denote the exact sense of that which neither light nor darkness, or which is neither Avidya nor Vidya? Is there any word for that in the World Vocabulary? None, for sure. Let it therefore be as I say 'Complete Ignorance' different from its crudest state of preliminary ignorance."

A very important feature of spirituality is the capacity of the individual Will developed during sadhana. The will of the ordinary man is not always firm and is capable of getting swayed due to environmental or other factors. The will to resist smoking has not always found its success mainly due to poor will; so is the case with many other habits and deeds which one wants to modify in his/her own interest.

PATH OF GRACE

However, due to sadhana the abhyasi develops his/her will in such a way that it not only is capable of bringing out desired results in ones self but is also capable of modifying circumstances extraneous to oneself. While telekinesis, telepathy etc., are forms of such developed will, a sadhaka never thinks of altering external circumstances and is always happy with the condition in which he lives.

It should never be construed from the above the special will developed is meant for performing any out of the ordinary acts which go by the name of miracles. Miracles have never been the yardstick to judge saints and sages. It should be a matter for reflection that the Upanishads, which is the best known spiritual literature in the world, does not mention even one miracle performed by any of the sages or saints mentioned in them.

Will is a word that has almost become the weakest in our vocabularies and every action of ours is sought to be explained by different models and theories of motivation. Our Master has stressed the importance of the development of Special will in his

SPECIAL PERSONALITY

work "Towards Infinity." For developing this Will it is obvious that it is to be used for

1. A good cause, with no selfishness/self interest
2. With noble intention,
3. With total faith in the Sovereign Principle of Justice,
4. And for a Balance that follows Justice.
5. Needless to say Faith in the Master is a must;
6. Faith in the nobility of attempt is a must along with
7. Faith in the deservancy of the effort on the part of the aspirant
8. Coupled with Compassion and Love
9. And an unflinching determination to succeed in the attempt
10. With a pious and unblemished character that alone accompanies any Divine effort.

It is obvious for developing these characteristics it is not enough to wish piously and hope that the Almighty will grant the capacity. It is

PATH OF GRACE

the most essential tool without which any method in the manual or elsewhere will not work. While referring to the development of Sensitivity Master has stressed the importance of purity and in this context of development of Special Will it is all the more important.

The development of the will has always been considered as a development of the Ego of the individual. However, Sri Ramchandrajī's concept of the special will is that where there is no ego at all. The ego is totally dissolved. It has been reduced to nothingness. As he clearly states it is not reduced to nothing, but is reduced to nothingness. The ego cannot be totally removed. There is always a reminder of that. However, that reminder which he calls as identity is so minimal that it cannot be construed as being present at all. The person who has negated himself to this extent cannot be said to have any personality at all. The word 'persona' which is the root for this word personality actually means 'mask'. The mask, which every one of us has chosen for ourselves, is a great barrier when we seek to know, live and move in the Ultimate reality,

SPECIAL PERSONALITY

or Base. The person who has reached a state of such nothingness has no real personality. And such is the special personality.

How Rev. Babuji has attained this stage is best stated in his own words. "For myself I may say that since I started practice at the feet of my master, Samarthguru Sri Ramchandraj Maharaj of Fatehgarh, U.P. I have taken him to be my all, and may this feeling of mine continue forever! It was he who brought me deliverance; so I remained unattached with everyone else. Now I come again to the point. God taken in the sense of the Center or Bhuma, does not possess mind or Manas. Had he had it, the law of Karma – action – would have applied to Him as well and He would have been in the world like us. Mind (manas) is an instrument which He has bestowed upon man. A part of it is with us and the other end extends nearly up to Him. Our attention is towards both of them. With the former we attend to our worldly affairs and with the latter to the Divine. When we connect the former with the latter the same one current begins to flow all through. For this we have to practice, so that a throb

PATH OF GRACE

in the latter may begin to resound in the former – the human mind. Now imagine what the condition of a man would be when, after making his heart like that, he hits into the central region and crosses the seven rings to acquire swimming the Infinite Ocean. He shall definitely be near most to Bhuma and further on if contact is developed which is nothing but the state of merging or Layavastha in the Bhuma, then everything is accomplished and all his activities in the spiritual field come to an end. Whatsoever little remains may be beyond the grasp of imagination. The life which is acquired after this final merging is the real life which is attainable only after complete negation of self. Now if we dissolve that, the life would then be refined existence and if that too is merged then whatever remains would be the Real. Words fail to picture that which comes after the ultimate merging of that last state. At this level there remains but a nominal difference between him and the Bhuma ... When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to wherefrom they have come. When this condition dawns we must realize that we

SPECIAL PERSONALITY

have arrived at the state where it can be rightly presumed that God does not move till moved by the devotee. When we enter this ultimate state we are in a state of oneness.” ... “I will simply say that all powers originating from below the Center come to us and an Abhyasi at this state of attainment can do all that Nature does. All the forces of Nature are under his command and he supplies them power to keep the work of Nature a – going unimpeded. ... His will shall work in all matters, though it may take time.”

It is obvious such a personality does not come into being often. As Master puts it “When a devotee attains this stage he no longer remains a supplicant in the strict sense, though his humble supplications persist still as duly they must. Really it is only on account of his gentleness of character that the relation which has brought him up to it is maintained all through. In accordance to it he receives commands for the work required for the world. His own position in this respect is practically nil. He is in a way only a part of the Bhuma. This condition does not fall to anyone’s lot except in rare

PATH OF GRACE

occasions when Nature wants overhauling of the world or the universe. There can never be two personalities of this category at the same time in the world. There shall be one and only such personality in the entire universe at a time and that too only when Nature is in need of it.”

It is obvious such personalities come once in millennia. These personalities are not really born as such. The persons develop into such a personality. That was what has happened in the case of Lord Buddha, Jesus Christ or Prophet Mohammed. They with their sadhana were able to negate themselves totally, and thus became the carriers of the Divine messages in purity. Their consciousness was not tainted with ego of any kind and it was all the time Divinity which expressed through them.

Such was the case with Sri Ramchandraji of Shahjahanpur. His sadhana led him to such a state of nothingness that the Divine chose to express itself through him from the date he got into such a state. This happened around the end of 1944, even as asserted by the Master himself. To say that he was born as such is wrong. He worked himself up to that

SPECIAL PERSONALITY

stage. His negation of himself is such that he exhorts others also to come to that stage. The prayer he has given to the world is such that the goal is no less than what he himself achieved – total negation of oneself and total absorption of oneself in the Divine.

What is the power of this Special Personality? What is His work? The Master says “As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In the case of the Center, the question of depth does not arise at all because of perfect uniformity there. The idea of velocity of force, the direct action of the mind was also absent there, since the Center or the Ultimate Brahm, though Absolute, did not possess mind.”

“Thus whatever existed between the thought and the action was Power, which is termed as ‘Time’. We too got the same power into our share but in accordance with our limited capacity. Now in order to utilize this power we have to merge it in the greater power of the Center.”

PATH OF GRACE

Rev. Sri Ramchandraj, the special personality, who has come for effecting change and overhauling of the universe at the instance of Nature, is using precisely this power at its finest level, by virtue of His being in close proximity to the Divine. In all our cases the power of thought and consequent action is vitiated by the several statuses we are in. But in His case it is almost Divinity in action as he has effaced himself totally and is merged with the Divine. Human dignity would lie in understanding this spiritual fact and work in co-operation with Him who is effecting the much-needed change in the fabric of human life.

MORE ON THE NATURE OF KNOTS

The most important aspect of these knots is as Master has stated "There are only four conditions felt in each in one of the centres." A) when the journey comes to a stage of nearing the entry into a knot restlessness in the condition is felt (called Sameepyata) B) when one gains entry into a certain knot or Grandhi he goes round and round in it gaining a thorough knowledge of the same. In the process he begins to absorb in him the state prevailing in that state. It is only when he becomes saturated his merging in that knot comes into effect. This is called as Salokyata C) the saturation continues till the fact of being saturated with the condition is forgotten called Saroopyata and finally D) where the memory of the condition in which one is merged is totally erased called Sayujyata. If the aspirant is really determined to reach the goal of Negation the condition here will lead to a state of restlessness and with the effect of Pranahuti one may proceed further in his journey. As Dr.K.C.V. put

PATH OF GRACE

it “The knots could hold us away from the final destiny but for the Master.”

Master said “I have taken the major knots and discussed them in the book and left out the minor ones. We take generally in training the master cell of the knot which illuminates all other minor cells in its sphere. You get power thereby to complete the course of the journey in that sphere.” The master cell here mentioned is the same as the point P which is taken up for performing the journey. The cell is such that we can visualize the same at any point in the knot under question and make it work dynamically. {Point P mentioned here is the virtual point P located in any place in a knot where the yatra is taken up. Yatra is intended to completely own up the condition of the knot under reference. The yatra is done only in the 5 points of Pind desh and later in Brahmand and higher centres it is only expansion. However it is done in the 64 points after the Para Brahmand to stabilise the aspirant in that condition. By assuming a point in any place in a knot it is conceived as a dynamic one and giving it a twist

MORE ON THE NATURE OF KNOTS

in the clock wise direction the condition of the knot is sought to be brought into full bloom-KCN}

“After the ninth or tenth Grandhi I took the major ones because the differences between the minor knots was inexpressible. So I took the broader steps regarding these grandhis and I finished the run of spiritual life in thirteen grandhis.”

There is a common notion amongst that Pranahuti is unique to us and this is not known to others. Master has written that “ .. the long forgotten Transmission will be the subject of attention for all human beings in existence. We have got that which seemed to have been lost, and now we have it and work with it, thanks to my Great Master..... It may be surprising that Mohammedans here claim it as their own originality which though far from being a fact, I do not dispute with a view that it may work for the betterment of humanity at large not minding whoever may be its originator. All the different sects of Mohammedans (72 in all) have transmission as their base, directly or indirectly and every one of them is acquainted with it and acknowledges it..... Now it

PATH OF GRACE

is our lookout to improve it as best as possible for the benefit of humanity irrespective of caste or creed.” If transmission can do our yatra in all the knots as it is commonly believed by many of us, then all our Muslim brothers should be either realised or realising. We know that is not case while we can not deny the existence of great saints among them also. It should be clear from this it is not only the Pranahuti that helps us progress but our individual dedication to the cause also.

What is more important is that the characteristics have the capacity of bind us to the knots. Viveka or Vairagya by themselves are capable of being enjoyed and make us get stagnated.

As we descended or expressed ourselves the states of, 1. Joy of remembrance of the Master 2. Joy of recollection of Masters Omnipotence 3. Joy of awareness of self 4. Joy of competence of self 5. Joy of using ones competence for the purpose of the Master 6. Joy of awareness of harmony of self with Him and all that exists and 7. Joy of awareness of

MORE ON THE NATURE OF KNOTS

Omnipresence of the Master, get transformed in the realms of Brahmand and Pind desh through a series of inversions and knots.

The joy or happiness or peace of one plane is the agony of the next plane. This needs to be fully understood to understand the various conditions in the journey.

The series of inversions is the cause of observing similarity in the state of consciousness and one can discern only when one owns the conditions of the knots. Every one reports calm or peace and every one is right from his angle. But the fact is the conditions are different at different levels. Sugar, candy, jamuns are all sweet but they differ.

The nature of the conditions obtaining in the various knots have been covered in our workshops on Viveka, Vairagya, Interdependence, devotion, surrender and Balanced living.

As we start our yatra from the first knot, we find that the major discriminative intelligence that has to develop is regarding the goal clarity. Every

PATH OF GRACE

person who thinks about the nature of things and events knows that there is a higher power than us which seem to govern us. This awareness of the Source is the beginning which ends in the last ring of Splendour after going through various conditions of modifications in the knots.

The dynamic development of the spirit through various stages has been brilliantly expounded by the Master through his commentary on Ten Commandments. I tried to share my experience suggesting the relationship between these commandments and the yatra in the knots in my notes of the Masters work. It is basic wisdom to get up in the early hours of the day and offer prayer to the Master through the process of meditation. This is what is sought to be achieved by following the First and Second commandments.

Is it then a prayer to solve our problems in material life or is it to solve the problem of life is the next stage of wisdom that needs to be gained in the first knot. The purport from the angle of sadhana of the third commandment is this. This hits at our

MORE ON THE NATURE OF KNOTS

notions of utility of prayer to various gods and goddesses who are meant for other purposes by the Divine. Clarity here emerges after much load shedding and yatra in the knot 1. This is one of the toughest regions of travel where our notions and ideas of various forms of worship that we are accustomed to perform get shattered. As Master put it "There are few examples with whom I showed practically the state of realisation momentarily; and they felt it and appreciated it very much but they are not prepared to leave their idols because they have become habituated to it. And their wisdom has become quite blunt. Discriminative power they have already lost and that is the cause of our down fall. When the power of discrimination goes away then fear sets in. They will not leave it because their forefathers have been doing so all along. This is one aspect .Another aspect is they think that if they leave it, some calamity will befall them." The awareness of the goal as applicable to all the planes of our existence and mergence in this condition is the major index of our laya in this knot.

PATH OF GRACE

The fourth commandment is suggesting that we should be natural and plain. Nature has every thing in place and every thing is intricately woven with others. The insufficiency of the individual is evident and the dependency on others is understood. The lessons in ego-reduction start here. Thus in fact the domain of humility starts in the Pind desh. We see ourselves as dependant on others as much as they are on us. The closed fists open and lessons in charity and sacrifice get learnt. Not only that the insufficiency makes us seek ways and means by which cohesion is built into our lives. The various states where we feel we are the king pin are gone through before maturing in this knot 2.

When such a seeking matures we near the condition of devotion. The practice of the commandment 5 which talks of being true to our nature is the one that helps us move further. The various hardships and difficulties one goes through in life are all understood are all accepted as divine blessings only when we mature in the condition of devotion. Again goal clarity requires to be matured. Several ways of devotion starting from flattery to

MORE ON THE NATURE OF KNOTS

total silence before the Lord are the conditions one goes through. All devotion finally means there is a difference between the individual and the goal. This is sought to be sewn with love of various types, service of different kinds. When one merges into this condition there is only dumbness. This further develops into the realisation gained earlier in the state of insufficiency. The insufficiency felt here is so absolute that we tend to feel that surrender to the Divine is only way.

This leads to the fourth knot which in fact spiritually is an inversion of the nature of the second knot. The progress in this region is assisted by our practicing the commandments 6 and 7. The inseparable relationship with others and the divine is understood when the feelings of fraternity matures. Master stated that surrender is complete only when surrender to all beings is there. The inseparable relationship is not any exclusive privilege of some but is the relationship that is abiding in all that exists. All are forms of divinity. This is where the lessons of ahimsa and Karuna or compassion are learnt. The self thus goes through the process of purification by

PATH OF GRACE

its total dedication to the Divine. As a great thinker said “The spiritual weapon of self-purification, intangible as it seems, is the most potent means of revolutionizing one’s environment and loosening the external shackles. It works subtly and invisibly; it is an intense process though it might often seem a weary and long-drawn process. It is the straightest way to liberation, the surest and the quickest, and no effort can be too great for it. What it requires is faith—an unshakable mountain like faith that flinches from nothing.” The meditation on points A and B matures and the condition gets matured. It is the condition of faith maturing into total and unconditional surrender to the Divine that is the state into which a person merges. Surrender is essentially a state of settled-ness- settled in the confidence that Master takes care of everything. This is a region where one may desire to dwell for ever. The help of the Pranahuti which supports the goal formed by us pushes us further to be restless. Thus we seek to enter the higher state.

The 5th knot is a state of balance which on maturity gives to the craving of going beyond the

MORE ON THE NATURE OF KNOTS

limitations of the body. Body awareness is totally lost and one finds himself expanding. Prejudices and conflicts die down. Practices of the 8th and 9th commandments promote our being in the condition of the knot in a subtle way all through. Samadhi of a type which is surely superior to ordinary states is felt. Always there is a feeling that we are growing banishing barriers of being, and dwelling in consciousness per se is experienced. Various aspirants feel this as continuous remembrance, constant state of vibrations through the body etc.,

The practice of the tenth commandment starts the process of development of humility further and in the deep core of our being we come to understand how much we are attached to the ideals and ideas and got stuck. The state of Viveka gains deeper meaning and restlessness in the condition is felt. However the transition to the higher region is not that simple as the earlier ones- where itself we fret and fume with exhaustion and disgust. Disgust now gets replaced by trust in the Master and a competent one pushes us to the realm of Brahmand. The wisdom gained in the 5th knot namely when we

PATH OF GRACE

realized universal emptiness and all objects are spontaneously penetrated integrating the world and beyond, and contains all states of being within. If we lose the essence, there is nothing after all; if we however understand and play the function assigned by the divine, there is spiritual enlivenment.

In all the states we covered so far we discern an inversion of the condition obtaining in the previous knot in the next one. These inversions are many times automatic or they are willed by the trainer. No one can satisfactorily perform yatra in the next knot without the condition of the earlier knot gets inverted. The inversion at the 6th knot is a radical one as this is moving from the gross realm to the subtle one. Unless there is sufficient movement in the earlier knots and there is a state of balance or settled-ness or mergence in all the knots in the Pind desh the inversion here is difficult to happen and one lingers in the lower plane. In fact the maturity of the first and second knots is the deciding factor here. The cycle of conditions relating to Viveka, Vairagya, Swaswaroopa jnana, devotion and surrender get refined in the knots 6 to 10. There is

MORE ON THE NATURE OF KNOTS

no journey as such in these knots. There is no master cell for the knots here. The corresponding master cell is in the Pind desh.

There are many under the wrong impression that growth in super- consciousness happens here in Brahmand and there is little need to bother about the conditions of the lower centres. No progress here is possible unless the quality of purity is improved in the various knots and total dedication of all of ones' faculties and intelligences are utilised for the divine purpose. One has to grow on his own. As was stated by a wise man "You have to do your own growing no matter how tall your grandfather was." Our Master is great and Grand Master greater. But that does not help unless we grow. When we say that the Pind desh is a replica of the Brahmand there is only half truth. In fact the individual Brahmand is a replica of the conditions in Pind desh we form. We should understand that we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will, and act.

PATH OF GRACE

Our personality, which is being built up each instant with its accumulated experience, changes without ceasing. By changing, it prevents any state, although superficially identical with another, from ever repeating it in its very depth. That is why our “Time” is irreversible.

The finished portrait is explained by the features of the model, by the nature of the artist, by the colours spread out on the palette; but, even with the knowledge of what explains it, no one, not even the artist, could have foreseen exactly what the portrait would be, for to predict it would have been to produce it before it was produced--an absurd hypothesis which is its own refutation. Even so with regard to the yatra we have performed in the various knots. The conditions there are in fact moments of our life, of which we are the artisans. Each of the condition we have owned is a kind of creation.

These creations give the impetus in the higher region for growth and development in the astral plane. The work done here alone works. There is no scope for work in the higher region there

MORE ON THE NATURE OF KNOTS

is only planning. The Pind desh may have any number of defects but it is only here that our fate in the higher regions is formed and we should remember that “The virtue of angels is that they cannot deteriorate; their flaw is that they cannot improve. Humanity’s flaw is that we can deteriorate; but our virtue is that we can improve”.

As house holders it is for us to use the circumstances in life for growth internally. As the Upanishad put it “In the dark night live those for whom, the world without alone is real; in night Darker still, for whom the world within Alone is real. The first leads to a life of action, the second to a life of meditation. But those who combine action with meditation Cross the sea of death through action and enter into immortality through the practice of meditation. So have we heard from the wise.” I add that we do not need to hear from the wise. If we wisely follow the path given by our beloved Master we can stand testimony to this Vedic wisdom.

The journey through the 64 knots or points after the 10th knot is easy or difficult according to

PATH OF GRACE

our having owned up the condition of the Pind desh. In all cases where my Master has found me to be the instrument for such work in some aspirants, I experienced difficulties. The aspirants were clinging to their own notions of the system ignoring the basic purpose of sadhana is self negation and total dedication to the divine what ever that might be. Problems of Annamaya kosa affecting the conditions in the Pind desh is one of the major drags. I push a person up and he slips no sooner the effect of fomentation fades. Surely there is every need to pray and continue to be in a prayer mood all through seeking all the time the help of the divine to overcome the sloth. But a certain degree of self sufficiency felt by the aspirant because of his approach either in Aksi or Kasbi manner tends to increase sloth and justifying the same as not interested in anything other than being in the thought of the Master. Taking recourse to duck under the practice of constant remembrance is not rare. The 13 points refer to this aspect of our life. It is only the discipline that we cultivated earlier in the practice of commandments 1 and 5 that matter much.

MORE ON THE NATURE OF KNOTS

The second set of 13 points relate to Pranamaya Kosa and owning up of the conditions in the knots of Pind desh is essential for moving on each point. This is the terrain that is badly affected due to irresponsible marketing culture that seems to be growing unquestioned. It is easy to make a person insane without use of any drugs through the media only where our capacities of cognition and affection are mauled and brutally assaulted. Restraint required now a days is much more than what it was for Sage Vishwamitra. Practice of meditation on points A and B and Prayer before going to bed are vital. The casuality is that non performance of bed time prayer is sought to be explained away as due to being tired after days work, not feeling well etc., Most often though no one confesses it is due to lust and baser instincts demanding attention. Lessons are to be learnt very assiduously in this plane.

In the third set of 13 points we have the problems of lack of clarity on the goal and the way in which the Master is perceived. Only study of the basic texts of the Master can help in owning up the

PATH OF GRACE

conditions and clear up odd notions of devotion, surrender, jnana etc.

The fourth set of 13 points relates to Vijnanamaya kosa, and the fifth set relates to Anandamaya kosa. Journey through these is usually by passed by the grace of the Master. In fact after M1 (see chart on 64 Points) the states are all related to knots 4 and 5. Though the grace of the Master in supporting the will of the trainer is there because of dirt and grossness in the lower regions the promoted condition does not last. It is perseverance and effort on the part of the trainer and the aspirant that counts.

APPENDIX – I - KOSAS

1. ANNAMAYAKOSA

By the Grace of our Master we all have had many occasions to feel the vastness, unlimited and free nature of consciousness that we are able to describe only as Void or Nothingness. This is best expressed by the word Imperience. But we are also aware that the moment we come out of that state of consciousness, we find ourselves to be something. The relationship that subsists between the Nothingness and this Something is what makes us ponder over the very nature of consciousness.

It is stated in our tradition that Pure Consciousness because of the operative principle of Prakriti forms into 4 functional parts called Mahat (Simple Awareness), Buddhi (Awareness of endowment), Ahankar (Awareness of being a doer), Chitta (Awareness of performance). But due to the continued activity of the operative principle of Prakriti on Chitta there is the formation of five different Kosas or layers of consciousness. In order to understand the capabilities of different individuals it

PATH OF GRACE

is necessary to appreciate the functioning of these Kosas. This enables us further to adopt ways and means, spiritual and otherwise, designed to perfect these layers.

Purification of these layers is very important for those who seek to know their real nature. The nature of the Kosas decides the purificatory process to be adopted. It is conventional to divide the chitta or performing mind into five different Kosas named Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas.

The first and foremost layer of the mind is Annamaya Kosa. It is the physical body that grew in the womb of the mother with the help of the Anna or Food taken by the mother. Besides, even after birth, it has grown and is being sustained by food alone. After death, it becomes part of the Earth which produces Food. So it is called Anna-maya. It is the Sthula Deha, the gross body, which suffers grief and exults in joy. It has another name also called "Bhogaayathanam."

By understanding that the body is the base of the mind we are enabled to avoid the duality of mind

APPENDIX I - KOSAS

and body which haunts the philosophers of the West. The need to integrate a concern for the body in an over all program to develop the mind is obvious: however in certain systems of Yoga the importance given to body development has overshadowed their concern for spiritual union with the real self. It is to be understood that the physical body or the Sthula Sarira is the Annamaya Kosa, while the subtle body or Sukshma Sarira is the Pranamaya Kosa, Manomaya Kosa and Vijnanamaya Kosa and the causal or Karana Sarira is the Anandamaya Kosa. It is the wisdom of the Seers of the Upanishads that enabled them to comprehend the Anna, Prana, Manah, Vijnana and Ananda as forms of Brahman or Ultimate reality or expressions of the same Divine Consciousness.

It is customary in schools of Vedanta to consider these as superimpositions on the Self, while in fact they are the ways of expression of the Consciousness/Self itself for realizing its potential. It is also considered necessary to break these sheaths to know the real Self by several systems of Yoga and Vedanta. In certain systems it was considered

PATH OF GRACE

that Anandamaya itself is Brahman. Our Master does not agree on these points and holds that every sheath has capacity to impose limitations on us for experiencing the Ultimate and we have to only make ourselves freed from these limitations. Only when we are free from the limitations imposed on us by these sheaths can we consider ourselves as liberated.

During meditation we hold the thought of the Divine Light without luminosity in the place where the heart beats unmindful of the thoughts that come up for fruition. How is it possible to leave our thoughts alone and be indifferent to them? Though we are asked to ignore them as uninvited guests it has not been possible for many in practice to achieve that state. It is clear that thoughts are quickly changing patterns. Awareness has a natural tendency to notice change. Attention is automatically drawn to the running succession of thoughts. The nature and content of these thoughts we know relate to ourselves or matters in which we are involved or interested. To consider these thoughts as “simply thoughts” not owned by us as advised in several systems of meditation, is impossibility and one ends

APPENDIX I - KOSAS

up with total disillusionment in meditational practices.

These thought patterns due to the fact that we do not give attention to them cease to be capable of forming karmic matter. This is an important factor that we should note, as any thought owned and accepted is capable of forming impression. It may be that we value certain things more than peace or rest during meditation and therefore our attention is diverted to them. Because of this only there is a tendency to run after the thought during meditation also. The effect of Pranahuti is such that though we tend to run after the thoughts some times during the process of meditation, we are not aware of them at the end of meditation session. This is one of the greatest boons of this system and needs to be appreciated by all.

We are asked to note our condition at the end of meditation. We many times have nothing to report except that 'I had many thoughts but I do not remember them'. However we are having occasions when we feel the presence of certain thought

PATH OF GRACE

patterns after meditation. It is the nature of such thought patterns that does reveal to us our binds. In this context the nature of the thought reveals the Kosa that is binding us.

As we have observed earlier the Self is trying to express itself through the five sheaths. We identify ourselves more naturally with the physical body than other sheaths. It is one reality that clearly lays our boundary and does not permit any intrusion into it. Thus the Annamaya Kosa is the most predominant one in our thoughts. Majority of our thoughts relate to it and its needs. It demands and gains full attention from us all the time and while we do resist its demands we cannot postpone them always and many times cannot deny attention to them. There are certain natural characteristics of the physical body that is essentially a product of Earth and Water elements of Matter. Matter has a natural tendency for inertia and torpor. Our body left to its elements would seek rest. It is Life or Prana in us that causes activity and gains a lead over inertia, as long as Prana is enabled to function in the body. Finally the drama of individual life ends with the

APPENDIX I - KOSAS

principle of Matter gaining superiority over the principle of activity or Prana and Prana moves into another body where it can express itself better if it has failed in the present body to achieve its goal. It is the Sarira or the body or the Annamaya Kosa that is the means of achieving the Dharma. It needs no stress to say that Swadharma is nothing but achieving ones' goal of Oneness with Oneness or Nothingness and for achieving that the body is the means (Sarira madhyam Khalu dharma sadhanam). Therefore no system of Yoga can afford to neglect the role of the body.

Systems of Yoga demand that the body is perfect and do not allow persons with infirmities and deformities in the body for the practice. This is obvious for the reason much stress is laid on the Asanas and Mudras that the aspirant has to learn before practicing meditation. However since training in Pranahuti Aided Meditation works only in the astral plane we do not insist on a perfect body and we do admit persons with deformities. In astral plane the deformities get covered up and the full form of the person is visualized. This was also proved in the

PATH OF GRACE

Kirlian photographs. However we expect good health on the part of the aspirant for doing sadhana. While deformities are there to stay and the individual has already learnt to manage the same, sickness can be quite disturbing in meditation for oneself and the group in case he is meditating in a group.

It is necessary that the body is maintained in good health and for this good food habits are required apart from necessary exercises. In order to achieve this, tradition prescribed many Asanas to be practiced and also insisted on detailed food prescriptions to be followed. The insistence on the quality and type of foods made even persons like Swami Vivekananda to remark that ours is a kitchen religion. Notwithstanding this, it is a fact that the type of food we take determines our nature. Lord Buddha is stated to have said 'what you eat that you become'. For effective performance of sadhana it is necessary that one has to eat food that is wholesome and essentially sattvic.

In nature three principles are always intermingled. They are rest, activity and balance called in Sanskrit as Tamas, Rajas and Sattva. The

APPENDIX I - KOSAS

harmony among these three is what is aimed at in all occasions. But due to predominance of one or the other of these characteristics disharmony exists. According to Ayurveda these three principles get exhibited in the human life as Kapha, Vaata and Pitta and when any of these is disturbed disease occurs.

Food has been classified as Sattvic, Rajasic and Tamasic and sadhakas are advised to partake only Sattvic food as far as possible. Tamasic food leads to lethargy and Rajasic food leads to irritability and combative temperament. Very detailed and elaborate instructions on how to prepare and partake food have been given. The most important of them is never to partake of food that is not offered to God. All food is to be taken as only Prasad.

The food we take should be such as to bring harmony within and we should be at ease. Purity of food is essential for good health. Master insists that we take food in the thought of the Master and it should also be prepared by persons thinking about God/Master. In the Commandment VIII he has elaborately described about this. This one aspect of

PATH OF GRACE

attending to Annamaya Kosa is more important than others. It may safely be said we should know not only the place where the food is made but also by whom. Serious sadhakas know the problem of eating food indifferently.

It is necessary not to eat much if we want to have early rewards from the practice of meditation. Heavy stomach can not only upset the digestive process but can affect the state of mind during meditation. It is also necessary that we should not normally meditate with empty stomach as our mind would get distracted towards food. We should observe balance in this matter very much.

If we follow the above guidelines the chances of our getting thoughts related to food may not be there during meditation. Thus we can see that we are not bound by the Annamaya Kosa to that extent.

How is man to realise that he is separate from, beyond and above the Annamaya-kosa? The philosophers are accustomed to say that it is obvious that the body is not evident before birth or after death. It is seen only during the intervening

APPENDIX I - KOSAS

period of time. The body has a beginning and an end, growth and decay. Such things are 'products', 'effects', and effects are conditioned. So the body too is limited, conditioned thing. The wise man tells himself, "I exist always: I am not material; I have no cause and effect, I am separate from this gross body. So, I cannot be this Annamaya-kosa. I am the knower of the Annamaya-Kosa; I am the witness." When this knowledge is well established, he knows the truth. He must realize that he is beyond the Annamaya sheath.

But a person who practices PAM, and imperiences the state of Void and knows naturally that his real self is the vast, unlimited, free consciousness understands that directly his true nature is not the body. The experience of the No boundary consciousness enables him to realize that the body is only a place of action and is not his self. He understands that the body is necessary for imperience and therefore needs to be maintained and has to be given the due regard and attention. Every one of us has been indoctrinated to think that the body is our self from early childhood and is one

PATH OF GRACE

of the earliest samskara that we all acquired in the present life. Prior to birth we were not this form that we possess and the name to which we respond to and are attached more surely to another Samskara that we acquired in this life. Our direct contact with our true nature enables us to detach ourselves more easily from the body and its limitations. This direct awareness of Self had through imperience, grants us freedom from the fear of death. One can be considered to have got out of the clutches of Annamaya Kosa only when he does not have fear of death. Any amount of intellectual appreciation of the temporary nature of all existences including that of body is not capable of removing the fear of death.

It is also necessary to note that Matter becomes Annamaya Kosa because of the presence of Prana only. This means that it is capable of being a barrier or a layer only because of life in it. Otherwise it is simply earth, water and other elements that constitute the body. Without the presence of Prana it is simply a corpse that will decompose sooner or later. So the impact of Annamaya Kosa would be better appreciated when

APPENDIX I - KOSAS

we study it along with Pranamaya Kosa. The gross body gains more importance when it becomes the play ground for the Prana and Manas that constitute the subtle body.

The First Commandment of the Master states that we should rise early in the morning before dawn and offer Puja with a body and mind that are pure. Getting up early in the morning from bed/sleep requires a certain amount of determination to attend to meditation on a priority basis. More than that it requires the firm determination to say 'No' to sloth and indolence the basic characteristics of matter. Such of the persons who are not able to say 'No' here are surely under the control of the layers of Annamaya. The body (sarira) has to be controlled and made to discharge its function of assisting the Prana in our existence. While it is the practice in other systems to discipline it even as beasts are controlled, in PAM we find that the influx of the Pranahuti, the original force/energy disciplining the body naturally. This we find in the steady posture that is gained in moments of deep absorption during meditation which fortunately is not rare.

PATH OF GRACE

The purity of body has to be ensured always and more so during meditation. We are aware that the body has to finally take up the role of being a 'temple'. Temples naturally cannot be impure. Therefore the body needs to be consecrated to the Divine, the only effective method of keeping it pure. Such a consecration naturally implies external purification also. Taking bath before meditation so that the body is pure is therefore mandatory. Further we should feel that the body – more appropriately the heart in the body – is the place where we are invoking the presence of the Divine. The purity that is demanded has to be understood in all its intensity. All our limbs and sense organs are to be dedicated to the Divine. That alone ensures purity of body. Please note the insistence of the Master in this aspect when he states that phrase "specially adhered to". This method ensures the purification of the Annamaya Kosa to a large extent and thus having surrendered the body to the Almighty it loses its grip over the aspirant and in fact assists him in the spiritual pursuit.

APPENDIX I - KOSAS

In the Xth Commandment the Master asks us to pray before going to bed. Bed reminds us of rest-the natural inclination of Matter or inertia. This desire for rest we know is capable of making us perform the prayer as a routine or a ritual and makes it a mockery of prayer. This needs to be resisted by means which can best be adopted by the individuals concerned. It is necessary that we offer prayer much before our eyes droop while studying or watching T.V. It is necessary to decide the time of prayer and as we get absorbed in the condition of submissiveness to the Divine we should adjourn to the bed. This is an effective way of controlling the Annamaya Kosa which always waits to steal a march over the desire to manifest the Divine in life.

The only way for us to control the Annamaya Kosa for our spiritual progress is to, as Master puts it 'gird up our loins' and give priority to sadhana over all other activities.

2. PRANAMAYAKOSA

Earlier while studying the nature of Annamaya Kosa we have had occasion to specify broadly the difficulties in sadhana we counter due to the nature and binds of that Kosa. The Pranamaya Kosa is really the main layer that gives maximum difficulties for performing effective sadhana. While the body (Bhoutika Sarira) imposes its limitations in sadhana, the vital plane (Prana Sarira) poses formidable obstacles in the path.

Even as the Annamaya Kosa is the product of Tamas or Matter the Pranamaya Kosa or the vital sheath is the product of Rajoguna (Drive, Passion, Dynamism etc.,) this also has a beginning and an ending and therefore is also called a Sarira. Tradition holds that since this is also a body it is not our true nature.

This Kosa is also called Kamamaya Kosa by some. The Kamamaya Kosa is the crude mind. It is related to the ordinary conscious mind and the neo-cortex. It has three functions, 1) to sense external stimulate via the indriyas, 2) to form desires

APPENDIX I - KOSAS

based on these sensations, 3) to perform actions through the motor organs. It controls the indriyas and the instincts and activates the body to fulfil the basic desires for food, sleep, sex and to react to danger through flight or fight.

This layer is possessed also by animals and even trees. When this layer dominates, there is no sense of awareness of Ego/self/ I ness. When this Kosa is operative the mind is in a state of waking consciousness. The functions of this layer are associated with chitta.

While studying the nature of Annamaya Kosa with reference to Sadhana, we have noted that our Self is covered by several bodies and these bodies are called Kosas in Sanskrit, which means "sheath, vessel, container or layer." They are the sheaths through which the Self/Soul functions simultaneously in the various planes of existence. The Kosas, in order of increasing subtlety, are: 1. Annamaya Kosa: the sheath composed of food-the physical body, being the coarsest of sheaths. 2. Pranamaya Kosa - sheath composed of Prana (vital force) also known

PATH OF GRACE

as the etheric or health body. It coexists within the physical body as its source of life, breath and vitality, and is its connection with the astral body. 3. Manomaya Kosa-sheath composed of Mind or the lower astral body also known as the instinctive-intellectual sheath of ordinary thought, desire and emotion or lower mind. 4. Vijnanamaya Kosa- the sheath of cognition, or cognitive-intuitive sheath. It is the vehicle of higher thought, understanding, knowing, direct cognition, wisdom, intuition and creativity and 5. Anandamaya Kosa-sheath of Bliss - the intuitive-super-conscious sheath, the foundation of all life, intelligence and higher faculties. Anandamaya Kosa partakes of the nature of Brahman to some extent but in reality is something less than the level of Brahmand. It is Atman which shares with Brahman the qualities of expansiveness, vastness, unlimited ness and is Peace.

We have also noted that the astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa.

APPENDIX I - KOSAS

The Pranamaya Kosa is the sphere of the five senses, the five Pranas; they form this cover. There are Upa-Pranas also. They are called: Nag, Kurma, Gridhra, Devadatta and Dhananjaya. It is stated in tradition that Nag causes belching, Kurma causes blinking of the eyelids, Gridhra is responsible for sneezing, Devadatta causes the yawn, and Dhananjaya fills the body and causes it to grow fat. Even after death, these affect the body and cause changes in the corpse.

The nature of Pranamaya Kosa is studied conventionally with reference to the state of sleep. When the individual is asleep, the Pranas, or vital airs are moving; but one does not know what is happening in him or around him. He does not do any conscious act during his sleep. He is inert and inactive like a log. This state which appears to be similar to death is different because after sleep the individual again gets up and goes to work. He therefore contemplates that his nature is not this inertness. Since I regained my consciousness I must also have been conscious though not aware during

PATH OF GRACE

sleep. He therefore concludes he is the ever-conscious witness and therefore separate identity.

It is necessary for us to note what happens at the point of death. It is seen that as the physical forces wane, all the gross and subtle energy goes into the mental and emotional astral body. If the person was prepared for death, sudden or otherwise, his mental and emotional astral body would have already been well schooled in readiness. It is considered that sudden death to such a soul is a boon and a blessing. At physical veiling/death, the soul slowly becomes totally aware in its astral/mental bodies, and it predominantly lives through those bodies in the astral dimension. The soul functions with complete continuity in its astral/mental bodies. It may be noted that it is with these sensitive vehicles that we experience dream or "astral" worlds during sleep every night.

When the physical body dies, this automatically severs the subtle connection that exists between the astral and physical bodies. This connecting membrane /cord are of the nature of

APPENDIX I - KOSAS

astral-pranic thread that connects the astral body through the navel to the physical body. During out-of-the-body experiences, this connection is often seen as a cord of light connecting the physical, astral and spiritual bodies.

In fact our Master says (and it is observed) that the astral-pranic thread has its origin in the heart where the same is observed as a membrane of thought. If the person has purified himself through rigorous cleaning and kept his points A and B pure it becomes easy to sever the connection that the membrane has to the astral pranic thread and thus the individual is enabled to cross over the cycles of rebirth.

It is painful to the astral body to have the physical body cut or disturbed seriously within hours after death. The soul can see and feel this, and it tries vainly to detain the things going on. As soon as a person dear to him touches the body, the dead person tries to pass on his/her Antahkarana (inner apparatus) of all good deeds to that person. This is felt as vibrations emanating from the right toe of the

PATH OF GRACE

person dead to the person who receives the Antahkarana. However the dead person eagerly awaits for the old physical body to be consigned to flames as early as possible. That enables him to know that he has only an astral body and the physical body is no more available and he can effortlessly release from the binds of the physical body with which it was connected for long time. But if we keep the old body around, then we keep the person around, and he is aware that he has two bodies. He becomes earthbound, tied into the Pretaloka, and confused.

We have had occasion to observe that the attitude to Life of a person afflicted by the binds of the Annamaya Kosa makes him behave aimlessly. Also the life of such a person is governed by the habits and routines. We have also seen that the perspective of such a person towards himself and others is one of identification with the body. He is no more than his body or his spouse more than her body. Attention to the needs of the body is all the concern. For such a person Work is nothing but an inevitable drudgery and a routine. More particularly

APPENDIX I - KOSAS

such a persons outlook to difficulties in life is apathy, passive indifferent resignation and many times only simple avoidance and escapism.

As compared to the above mentioned ways in which a person suffering from the binds of the Annamaya Kosa, one who is bound by the fetters of the Pranamaya Kosa behaves more actively. Prana is the life force in Matter and is the active principle operating in the field of torpor and inertia. It propels the Jiva (living being) to action and is also the source from which the energy emanates for self preservation (called as Kama) and propagation (called as Krodha).

In traditional systems of Raja Yoga the aspirant is asked to put in his best efforts to control these basic urges and it was considered that total control (bordering on suppression/repression) was considered absolute must for any progress to be made in the spiritual path. Austerities, penances, stoic discipline and segregation from the world of men and matters were also prescribed in varying degrees by different systems. This has effectively

PATH OF GRACE

seen to it a common householder is denied any scope of learning and entering into the spiritual path.

As compared to this picture our Master, Sri Ramchandraj Maharaj who has discovered two points in the chest region of the human frame called A and B has graciously given to us the details of the same and also suggested various meditational methods on those points to effectively deal with the problems posed by the twin principles of life called Kama and Krodha. He categorically stated that these two cannot be annihilated and have to be moderated by each aspirant.

Those who are under the binds of Pranamaya Kosa have a way of Life that is indicative of pursuit of wealth, sex, power and progeny. Various explanations are given by such persons for such a pursuit and all of them lack conviction for a serious inquirer. They are essentially governed by desires.

The problem of desires governing the common man was well recognized from ancient days and Lord Buddha was the first one to build a philosophy on it. We have seen our Master giving us

APPENDIX I - KOSAS

a Prayer which essentially is directed against the problems created by Desires. We cannot over emphasize the importance of such a prayer in our spiritual life.

The persons suffering from the binds of Pranamaya Kosa have an identification with their impulses and emotions. They are essentially persons who see themselves as creatures seeking carnal comfort. They may be also with some reservation called hedonists. They are usually scared of any ailments in their body or mind and paradoxically are those who suffer most in these areas because their view of life. Because of the active principle in them they may appear to be having control over Annamaya Kosa but in fact they are victims of both the Kosas. These two Kosas are almost always intermingled and it is difficult to say in precise terms which govern what. But in most cases the Pranamaya Kosa leads the Annamaya Kosa till finally torpor succeeds and brings the whole Life to stand still.

PATH OF GRACE

For these persons Work is a means of earning, exercising power and authority. It may also mean the work atmosphere is a place to exhibit one's skills, abilities, endowments and achievements. Essentially Work is a place for Pride and exhibition of Ego.

Their attitude to difficulties is war and struggle. The result of such an attitude is they are most of the time in tension or anxiety. Irritability and aggressiveness that they entertain causes bodily and social problems for them. These are the persons who seek mostly help through the systems of meditation if they are successful with the medicines and other means they adopt.

Pranamaya Kosa is the most troublesome of the Kosas that offers us binds from several directions. It is capable of making the Annamaya Kosa and also the Manomaya Kosa dance to its tune of pleasure seeking motifs. Pleasure principle in life is the most powerful and it dictates what to do and what not to do irrespective of whether it is dharma, healthy or wholesome.

APPENDIX I - KOSAS

It uses the lower mental plane to give reasons justifying all its false motives and actions and 'rationalization' is its finest invention and it is capable of making Satan's explanations for folly pale into insignificance. We can give reasons for attending late night dinners affecting harmony in family life, health etc., all for the sake of business interest or social (?) obligations.

It is capable of giving reasons (rationalizations) for greed, exploitation, jealousy, treachery and host of other similar mean qualities of human life. It can give reasons for gluttony of all types and would have cheek to suggest similar behavioral patterns for others.

The Pranamaya Kosa is the one that develops in the Annamaya Kosa, the likes and dislikes, comforts and discomforts relating to that sphere and also in Manomaya Kosa the attractions and repulsions (Raaga and Dvesha) and is thus a formidable layer of bondage. Further as this is the key for life, it is not easy to have control over the same and gaining moderation in all spheres of life is

PATH OF GRACE

affected mainly because of the influence of this Kosa.

It is only when Viveka and Vairagya are developed reasonably well we come to grips with the bondages imposed on us by this layer. The awareness has to be three fold 1. God is the real owner and enjoyer of everything in the Universe and 2. therefore any possessive tendency and thereby enjoyment is not ethical and 3. all tendencies to enjoy the fruits of others (Gods) is wrong. Enjoying is by itself not wrong; only that it has to be known it is all God given.

Interdependence among not only humans, but understanding dependency on everything that exists in the Universe and always working for the good of all is another attitude that has to be developed for effective control of Pranamaya Kosa.

The awareness that the whole existence is dependent in an organismic manner on God and development of reverential attitude to the Divine is yet another attitude one has to develop in his efforts to control Pranamaya Kosa.

APPENDIX I - KOSAS

Yielding to the Divine in every sense of the term finally alone brings control over the Pranamaya Kosa.

When the above attitudes are developed one does all his actions in a spirit of dedication to the Divine, one enjoys the fruits of action as Divine blessings and one knows the real knower is He only. Thus likes and dislikes, attachments and detachments and repulsions and attractions lose their value.

Then the relation one has for ones' thoughts are neither positive nor negative but neutral. This attitude helps in controlling the Pranamaya Kosa and also the lower mental plane and the Annamaya Kosa.

Those of the serious sadhakas would have by now noted that all this requires a thorough journey in the Pind desh and living by the Commandments of our Rev. Master.

3. MANOMAYAKOSA

Rev. Babuji Maharaj has stated that “Saints of higher attainments are generally relieved of the ‘Manomaya kosa’ or the mind sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. At the stage of liberation one is relieved of all the five sheaths, without which one’s naked form could not have come into view. Complete freedom from these sheaths is an essential feature of Realization and that is possible within the life-time of a man too. All these things shall be discussed during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose”(Silence Speaks.392). The essentiality of getting cleared of the binds of the Manomaya Kosa is obvious. Let us see now, the nature of the Manomaya kosa.

APPENDIX I - KOSAS

Master in a letter to Dr.K.C.V. stated that “Dryness which you feel is the foundation of the state that will lead to Negation. Regarding invasion of thoughts, I want to know whether it happens all the times or at meditation hours or satsanghs. What I find is that they are only at the outer surface, the inner layer being quite clear. This process will help you in breaking Manomaya kosha.(mental sheath).

We have while dealing with Pranamaya Kosa and sadhana noted that the astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijñanamaya Kosa. The Manomaya Kosa consists of the mind and the five Jñanendriyas that have become the instruments of the mind.

When we use the word Mind, we mean that, which makes us feel that we are the body and feel the things related to the body as ‘mine’ and that which runs out through the sensory channels to the objects in order to experience the pleasure there from. In view of this incessant activity it is rendered very unsteady and found to be flirting from one object to another. More specifically in the context of

PATH OF GRACE

Manomaya Kosa it means the subtle mind or in the language of Western Psychologists the 'Unconscious' part of our mind.

We have had occasion to observe that it is the Unconscious mind that controls the conscious mind. It is responsible for the functions of 1) memory, 2) contemplation, 3) experience of pleasure and pain and 4) dreaming. This sphere of the mind is governed by the pleasure principle- that it seeks always to gratify its demands.

The pleasure seeking principle of the mind gets enormous strength from the Pranamaya Kosa and Annamaya Kosa and the mind is capable of concocting reasons for whatever acts aimed at pleasure seeking.

Let us now examine the nature of memory. In spiritual discipline we classify memory into two types. One relates to the cerebral memory which consists essentially of memory of the current life and the other extra cerebral memory that relates to past lives.

APPENDIX I - KOSAS

The cerebral memory is stored in the brain and relates to the Annamaya Kosa and Pranamaya Kosa. Almost all the memory that is used in our life relates to this memory only. Before we enquire into the nature of memory of the past lives it is necessary that we relieve ourselves of the weight of the samskaras caused by the actions/thoughts of the present life. These thoughts are the one's that are retrievable under hypnosis without being filtered by the conscious mind. This possibility made many think that all memory including those of past lives can be recalled during hypnosis of different varieties which is not true. It is only Pranahuti that is offered by a qualified and competent person that can clear the samskaras of the past lives.

It is necessary to know that the Extra Cerebral Memory that comes from our past lives, gets recalled only when there is a component of the same being stored in this life time. This memory we know is consciously available in some cases and that too when a person is young or when a child. The information available about conscious memory of past lives reveals that the persons are emotionally

PATH OF GRACE

involved and are attached to the places and persons of an earlier life. These memories are therefore held to be stored only in the Pranamaya Kosa component of the Manomaya kosa and when that layer is triggered we recall memories of the past lives.

However it is our experience in sadhana, that we recall events which are remotely remembered during meditations and more so during Purificatory sessions (cleaning sessions). It is the experience of the trainers that they get enabled to feel the blocks for progress in the aspirant that have their origin in the past/earlier lives.

The Manomaya Kosa is responsible for most of the thinking and contemplation. It is the sphere of reasoning, logical thought and problem solving. It is the main control panel coordinating and controlling all sensory inputs and information acquired. This plane is the one which grants a philosophy to oneself and in some cases enables systems of philosophy to be started.

When a person is involved deeply in any activity including contemplation or problem solving it

APPENDIX I - KOSAS

is possible that the inputs of data from indriyas of the person may temporarily get cut off, which we usually call deep absorption in the task at hand. It is also possible that the person may attend to many motor responses without any external stimulus. Our beloved Master in his article on Sensitivity mentioned about this phenomena where action in the higher plane is capable of superceding the needs of the lower plane.

The Manomaya Kosa is the sphere where we experience Pleasure or Pain. These are obviously due to the memories or results of and reaction to past actions. The Manomaya Kosa responds to all sensations and selectively chooses the ones that grant pleasure and seeks every means to avoid pain. It is because of this nature the theories of motivation adopting principles of reward and punishment have succeeded to the extent they did.

Even when dealing with experiences of higher planes the mind usually comes up with similes and metaphors relating to the sensory experiences of touch, taste, smell, sight or audition. It tries thereby

PATH OF GRACE

to bridge the gap between the extra sensory and the sensory so that the demands of the Annamaya and Pranamaya Kosas are met.

The Manomaya kosa may be considered for all purposes as the controller of our lower self. It will always try to give some reason or the other for defending the impulsive tendencies and the consequent action. It is capable of reasons defending anger, lust, passion, jealousy, envy and host of other animal and quasi animal tendencies in us.

The lower mind is primary cause for our developing what is usually called character; if it is under control we develop what is known as good character and if not we are said to have bad character. It is to be noted that difficulties of the character persist so long as one yields to them in action when they rise. One has to make a strict rule not to act according to the impulses of anger, ego or whatever the weakness maybe that one wants to get rid off. If one does act in the heat of the moment, it is necessary that one should not justify or persist in the

APPENDIX I - KOSAS

action. If this principle is assiduously followed the difficulty will abate or would be purely confined to the subjective movement which one can observe, detach from and succeed in controlling.

The Manomaya kosa is responsible for dreams. What usually the individual is not able to satisfy during conscious moments one enjoys during dreams. Freudian Psychology goes to the extent of calling all dreams as wish fulfillment. This of course is not totally true. We go through many samskaras or the effects of many memory patterns stored with in us during dreams and in fact during meditations also. To classify all of them as wish fulfillment is possible only when we expand the meaning of the word. Dreaming is a state that we go through in daily life and it is experienced by sadhakas that are awakened when the Visuddha center becomes active. The Visuddha as we know is located in the junction between the body and head. It is an intermediate stage. So the dreams can be of the nature relating to the pind desh or of higher regions which are classified as super normal states of consciousness. The opinion that the super normal

PATH OF GRACE

states also can be wished for and get satisfied during dreams cannot however be ignored.

The journey to the state of Nothingness has to be invariably through the five kosas. Our beloved Master has identified 13 knots in the human frame that work as centers or knots of obstruction in the path for our spiritual progress. He has also identified 64 points above the level of Prapanna Prabhu. (Near the knot 10).

Each of these knots has five levels relating to the five kosas. When we traverse the knots we have to invariably go through the experiences of the nature of the knot colored by the different sheaths. Each one of them has to be gone through thoroughly. Then only the complete laya in the knot is possible.

However because of the influx of Pranahuti, Yatra or journey in each knot is expedited leaving the aspirant to complete the experience in the knots. Since the aspirant does not go through the full course of experience in each knot and in matters

APPENDIX I - KOSAS

relating to the five sheaths in the knot he finds it difficult to progress in the higher regions.

This task of completing Yatra which were passed over during the Yatra done in aksi manner is to be made good before one crosses the Sahasrara. Our Master has stated that “There are centers after it (Prapanna Prabhu) also and I have named them- a, b, c, d and so on.” “Journey is also there in the centers and x and y (both the centers I have taken together) I have found the condition of liberation in life- Jeevan Moksha.” At J2 I found that it is shedding light on the points behind it. Afterwards there is one point K2 which is not a point itself and has an arc and afterwards there is the Brahmarandhra.Now there are 63 points plus the Brahmarandhra in all.” These points relate to the kosas and they relate to the nature of the 13 knots.

The lower mental plane or the Manomaya Kosa is governed by the pleasure principle. It understands the language of its need gratification and is just not concerned with that of others. Its main characteristics may be noted as1. Principle of

PATH OF GRACE

Pleasure 2. Impulsive tendency 3. Immediacy of gratification irrespective of the consequences 4. If the pleasure sought for is not forthcoming, resorting to fair or foul means to satisfy its demands. 5. If the demand is denied gratification, seek to satisfy it through vicarious means. With these characteristics it is clear for us to observe that the lower mind will stoop to any means to gratify itself and is the cause of

1. Irregularity in sadhana
2. Unpunctual sadhana
3. Avoidance of sadhana on flimsy grounds
4. Changing goals to suit ones' convenience
5. Non acceptance of the guides' instructions in sadhana
6. Unwillingness to part with comforts and demand conveniences
7. Reveling in excesses of impropriety in eating, drinking, sleeping
8. Determined with single pointed orientation to gain its objective
9. Possessiveness in every field of life thereby depriving others

APPENDIX I - KOSAS

of their due share.

10. It is the store house of all moha, lobha, ahankar and Kama and Krodha and would use any means to satisfy the call of these fivefold obstacles for gaining happiness

11. Giving arguments to claim that one is discriminated against

12. Suffer from self-pity and thereby make claims for sympathetic treatment

13. This is the plane from where Satan works giving arguments for every wrong act and wrong thought. This is the plane from where arguments are advanced to justify allegedly spiritual ways by those who adopt a ritualistic approach, worship of idols and conventions

And many more that become obvious for a sincere sadhaka

The lower mind in yogic psychology is located in the center called Manipura. According to the yogis this chakra or place of gems is described as having ten petals, red in colour. It represents fire and is located at the Nabhi. This center is related to expansiveness of consciousness and is the seat of

PATH OF GRACE

the desire for power. This chakra symbolizes passionate consciousness and dynamism relating to Pranamaya Kosa. At the lower mental plane, Manomaya Kosa, it is the seat for enabling us feel ego, individuality, control and also intelligence. It is also the center from where we get energy for the development of Will. With reference to the Annamaya Kosa it is connected with the digestive processes and the activity of the organs situated in the abdomen.

The modern man has pampered this level of mind, what with the culture of dinners and lunches, dramas and cinemas, videos and cell phones, televisions and casinos, glitter and glamour squandering the precious resource of mental power. The disharmonious activation of this center, has made people struggle for personal power and recognition of one's rights even wrongfully and hurting, harming other people.

We have noted that the Manomaya Kosa is the source from where we get power for rational thinking. That thinking is the kingly thing in man

APPENDIX I - KOSAS

cannot be denied. But the same reason is used by the lower mind to explain away many times the problems that we face in day to day life to its advantage.

Sanskrit word pasha is etymologically related to the word peace. Pasha literally means bondage. Yama pasham is a very well known knot or bondage. This bondage we know denotes the tie or pact of the Soul with the things and persons of this world. This implies selfishness and to a certain extent sinfulness also. The lower mind desires this very much. Unless the higher mind takes charge of the lower mind the peace that is obtained by pacts will be the only peace we would understand. As things stand today, the masses are only interested in the peace depending on man-made pacts and / or memorandum of understandings.

The world is full of material, emotional, rational and spiritual ruins today. There may or may not be wars now, but that is applicable in the physical plane only. In the mental, emotional and spiritual planes the fight is on and the peace that

PATH OF GRACE

appears to be is found only on the surface. Below the surface there remains a hunting ground of desires, passions and delusions. Peace in the psyche is known to very few.

This is an age dominated by what is understood as reason. World leaders are engaged in drafting pacts and understandings. The problems of reconstruction of the places that plunged into war and restoration of peace among humans are being tackled in the old manner similar to the ones' that were used at the time of destruction. Neither the leaders nor the led have got any faith in other things than their powers which contributed to the damages of this age. The powers of reason and those that were derived from their application in mechanics and defense including the power of money and publicity are the only things on which they rely for bartering any peace. Of all the reasons that found solutions for many problems in the present age, we find few reasonable.

It is not realized that we are only escaping from our own Soul and that there are great worlds to

APPENDIX I - KOSAS

be discovered or rediscovered within ourselves. But so long as the lower mental plane that specializes in attending to the needs of the lower self is dominant this situation will not change.

Our beloved Master has stressed that a new civilization based on spirituality is in the offing. It is the faith in such utterances of the Masters that can give us hope that we can effectively deal with our lower mental tendencies. We have to have faith that in spite of our ignorance and errors and weaknesses and in spite of the attacks of hostile forces and in spite of any immediate appearance of failure, the Divine will lead us through every circumstance towards a more meaningful and abiding peace amongst us.

Lord Krishna in Bhagavad Gita stated that for one who has conquered his self by the self, the self is a friend and for a person who has not kept the lower self under control by the higher self, the self is inimical to self. The methods of yama and niyama, austerities and penances and the disciplines of Yoga

PATH OF GRACE

darshana were suggested by him for such a control over the lower self.

Our Master in his system of raja yoga has enabled the trainers to divert the flow of thought processes from the lower plane to the higher plane by utilizing their will power. This process effectively checks the indulgencies of mind and pushes it to the realms of sublimity. Not only this flow of thoughts was diverted to the upper plane but they are further diverted further towards the Atma chakra so that the traits of viveka and vairagya develop quickly. These processes are done at the time of introduction to the system of sadhana.

In addition the sadhakas are asked to meditate on certain points that finally lead to a state of control over the functioning of the motor and sensory organs which give the inputs for the Manomaya Kosa to reflect and operate upon.

This way of managing the functioning of the Manomaya Kosa is unique to his system and the aspirants who practice the system according to the lines given by the Master have gained much

APPENDIX I - KOSAS

advantage and their sadhana has yielded better results.

In the interest of universal peace it is necessary that every individual should try to obtain peace for himself first and work for the good of others. The Commandments that our Master has graciously granted us are to be adopted fully if we are to control the odd ways of the Manomaya Kosa. The bondage due to this sheath is the toughest to get rid off. Therefore we have to understand the purpose and nature of his commandments.

4. VIJNANAMAYAKOSA

We have while dealing with Pranamaya Kosa and Sadhana noted that the astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa. The Manomaya Kosa consists of the mind and the five Jnanendriyas that have become the instruments of the mind.

According to this Upanishad, the five kosas fit one inside another like five socks slipped over the same foot. The outermost kosa is the Annamaya-

PATH OF GRACE

kosa or physical sheath (literally, food sheath). Inside it is the Pranamaya-kosa or sheath made of Prana (energy), which "fills the physical sheath as air fills a bellows." Inside the Prana sheath is the Manomaya-kosa or mind sheath. Next is the Vijñanamaya-kosa or sheath of intellect, and last is the Anandamaya-kosa or sheath of bliss. Inside all five of them, as if sheltered in a cave is the Atman. It may be alright to think of the sheaths as one cover beneath the other, but that is not true. It is only a way of analyzing that led to this description. These kosas interpenetrate and when the purification process is complete the inner in the sense the finest kosa namely the Anandamaya kosa comes into fuller expression.

The intellect and the 5 sense organs of perception together form the Intellectual Sheath or the Vijñanamaya kosa. It is subtler than and pervades the former 3 sheaths. It controls them as well. The 5 senses are common to both the mental and intellectual sheaths, as perception involves both the mind and the intellect.

APPENDIX I - KOSAS

Thoughts in a framework of decision-making are generally considered as the intellect. Vedantins hold that ignorance of the Self manifests first in the decision of the intellect to pronounce statements such as "I am the doer, I am finite etc." It is also held to be responsible for entertaining the notions -"I am tall, I am hungry, I am happy etc." It is also agreed that knowledge of the Self also takes place in the intellect as "I am infinite, I am pure happiness etc." The intellect is the seat of the values of life. What we value, we try to emulate, run after or cherish are all in this sheath of consciousness. The intellect discriminates between right and wrong, real and unreal, good and bad etc. To innovate, create, discover, visualize, imagine, observe, conclude, inquire, question, recognize, assimilate etc. are intellectual abilities. The mind carries the sense perception to the intellect. Based on previous experience, it recognizes, understands and decides on the course of action. It conveys the same, through the mind, to the organs of action and the body to act accordingly. Hence, the intellect is called the 'Driver' of this vehicle of the body.

PATH OF GRACE

We have noted earlier that the Sanskrit word kosa, means "sheath, vessel, container or layer." They are the sheaths through which the soul functions simultaneously in the various planes of existence. This should be borne in mind that the layers or kosas are expressed as such because of convenience in understanding and they are not in reality one container inside another. This misunderstanding has led many sadhakas think that they should really tear off the kosas. The Kosas, in order of increasing subtlety, were observed as 1.annamaya kosa: "Sheath composed of food." The physical body, coarsest of sheaths. 2. Pranamaya kosa: "sheath composed of Prana (vital force)." Also known as the etheric or health body, it coexists within the physical body as its source of life, breath and vitality, and is its connection with the astral body. 3. Manomaya kosa: "Mind-formed sheath." The lower astral body. The instinctive-intellectual sheath of ordinary thought, desire and emotion, which is depicted in the book Efficacy of Rajayoga in the light of Sahaj Marg of our beloved Master as the portion marked as L in the heart and 4. Vijnanamaya

APPENDIX I - KOSAS

kosa: "Sheath of cognition." The mental or cognitive-intuitive sheath. It is the vehicle of higher thought, understanding, knowing, direct cognition, wisdom, intuition and creativity partly covering the portion demarcated as U in the diagram of heart in the book mentioned above and 5. Anandamaya kosa: "Body of bliss." The intuitive-super conscious sheath, the ultimate foundation of all life, intelligence and higher faculties. Anandamaya kosa is not a sheath in the same sense as the outer kosas. It is the tamasic state of the Atman but generally misunderstood as the Atman itself in various yogic texts.

In the Vijnanamaya kosa we observe three layers of consciousness. The first layer is that where the desire for spiritual realization originates. The initial faculties of super sensory perception or super-consciousness of the inferior type as called by our Master consisting of clairvoyance, intuition and artistic creativity etc., are the characteristics of this consciousness. It is not necessary that in all cases of persons who move into the upper portion of the heart marked as U these faculties must be observed or found, but in case of necessity to know the

PATH OF GRACE

condition of the aspirant or oneself for purposes of spiritual growth these faculties does function and fulfill their task.

The second layer of the Vijnanamaya kosa two of the most important intuitional qualities which humans can develop are expressed. One is viveka or true discrimination; the ability to know what is permanent and what is transitory. The true sage knows that the passing show of this material world is only a relative truth and he or she is able to see the unchanging and absolute consciousness behind the panorama of the physical world. It may be surprising that we have chosen to call Viveka as an intuitional quality as it is generally held that education through which one acquires knowledge is the source of Viveka. It is an internal spiritual growth and has little to do with the intellectual understanding that one gains by repetition of scriptural texts. Viveka is the discriminative faculty of discerning what is Eternal and what is not. This is the main function of the buddhi, which is part of soul.. It is a condition that develops when one moves in the knot 1 as

APPENDIX I - KOSAS

described by our Master in the book "Towards Infinity".

When Viveka is developed then the second intuitional quality, vairagya, gets expressed. Vairagya is the renunciation of and non-attachment to transitory physical objects. It does not mean running away from worldly objects like a hermit in a cave, but rather psychic non-attachment to objects. Vairagya or Non-attachment can only be attained after Viveka has awakened. It is not really renunciation as it is understood by many ascetics. It arises from an attraction to the Supreme, rather than repulsion to the worldly affairs. It arises from seeing the finite world as the manifestation of the Infinite wherein the love for the finite and love for the infinite merge. The functions of this layer are associated mainly with Mahat.

This state is best expressed in the story of India's legendary sage-king, Janaka, who is said to have remarked "even if my kingdom goes up in smoke, I have lost nothing." The development of these conditions is a prerequisite for any one in the

PATH OF GRACE

path of spirituality and who is determined to reach the goal of liberation initially and finally acquire the state of realization. Assiduous sadhana by way of observing the Ten Commandments and following the meditational methods alone cannot grant us these conditions. Absolute faith in the Master and dedication to Him with love and devotion alone can give us these attainments. Ofcourse constantly seeking Pranahuti from the trainers needs no special mention.

The third layer of the Vijnanamaya Kosa is also called as hiranmaya kosa or "golden layer". In this kosa the aspirant feels a golden yellow color and may also get carried away by its brilliance. Many aspirants in PAM who have gone through this state thought they are in the final states of sadhana. The illumination is such that it keeps us dumb fold and we enter into an ecstatic state. This state also grants us a feeling or awareness of "I" as the" Brahm." When the aspirant reaches this layer, he or she has simple awareness and may get into the delusion that only a thin veil separates him or her from the Divine. This may even be considered as one of the tough

APPENDIX I - KOSAS

buffers we have to pass through in our Yatra to Infinity.

It is customary to compare this aspect of Vijnanamaya Kosa with that of mirror which can reflect Cosmic Consciousness. This layer is capable of grasping all existence in space and time. It is capable of perceiving the tanmatras and bhutadis unlike the Manomaya kosa. Because of this capacity it has a broader perspective of things and situations and is capable of enabling the aspirant develop divine qualities of mercy, tolerance, forgiveness, patience, humility and many other such attributes. It is precisely because of this broadness of perspective one is capable of developing and delving into the areas of absorbency in meditation. This is the subtlest layer of the causal mind. In this layer the sense of “I” ness is latent, and not yet fully manifest. There is golden effulgence and a great, overwhelming, attraction for the Supreme. Establishment in this kosa on a regular basis is described as Savikalpa Samadhi.

PATH OF GRACE

As we have earlier pointed while dealing with the Pranamaya and Manomaya Kosas, the Pranamaya Kosa may be considered as crude mind, the Manomaya kosa may be considered as the subtle mind, and Vijnanamaya the causal mind. It is to be noted that only the layers of the causal mind that survive the death of the physical body. All experiences are ingrained here only even as little reflection on how we feel pain and pleasure should enable us to understand this fact.

The process of purifying and perfecting the kosas is the true subject of Yoga. This is called sadhana. Let us recall the various aspects we have considered with reference to the Kosas and their role in sadhana in the four kosas so far we have dealt upon. We have noted that 1)the physical body or Annamaya Kosa, makes us to live in the present and one has to be attentive to it and at the same time mould it in such a way that the thoughts relating to purity are promoted 2)the etheric body or Pranamaya Kosa teaches us the possibility of unconditional love through due processes of sadhana particularly relating to the points A and B

APPENDIX I - KOSAS

meditation given to us by the great Master 3) the astral and mental body or Manomaya Kosa which has the same extent of physical expansion as the first two bodies, however is not spatially limited, allowing "astral travel" during dreams, meditations and at other times. It can move in the past, and retains many past desires which by their very nature demand satisfaction and thereby create tension. This layer of mind and thoughts is a place of confusion, of chaotic identification with one idea or one concept after another. Due to the method of being totally indifferent to the thoughts that arise during meditation treating them as uninvited guests we cultivate what may be called as passive awareness. Passive awareness in the beginning yields to the higher aspiration and due to the influx of Pranahuti we get into states of consciousness which may be called non -concentration concentration.

Now we are dealing with the Vijnanamaya Kosa which may also be called as Intellectual body. This body mainly teaches us self-knowledge. It is the layer where we experience discontentment with the

PATH OF GRACE

limitations of the lower planes of consciousness or bodies that seem to bind us and not allowing us to soar in the realm of love and for addressing ourselves to this problem we take the path of meditation which is considered as the medicine for this problem.

The Upanishads put it beautifully as “Om” is the bow, mind is the arrow, and Brahman is the mark to be aimed at. Brahman is to be hit or pierced by him whose thoughts are concentrated. Then he will be of the same nature as Brahman, as the arrow becomes one with the aim when it has pierced it.

This Kosa is the one that is very important for the sadhaka as it is the abode of the mental Antahkarana comprising of Manas, Chit, Buddhi and Ahankar. In fact it has all the components that form the Soul and is considered by many yogis to be such only in importance.

Mundaka Upanishad states that Meditation gives the opportunity to witness the mind, the internal instrument. Vedanta philosophy refers to this internal instrument as antahkarana. Antahkarana,

APPENDIX I - KOSAS

witnessed by ahankar, comprises the three functions of the mind: manas, chitta, and buddhi. Ahankar is the sense of "I." Aham means "I am." Ahankar refers to ego, ranging from the less evolved 'I-ness to the higher levels of development that yogis attain in meditation.

Manas is the mental screen where all information is witnessed. Information from the senses, the memory bank, and inner guidance are all experienced on this screen of perception. Manas is also the recording instrument for the mind. Everything received is recorded as prints and stored in the memory bank. These prints will continue to appear based on the need and attachment to them. When the prints are no longer given attention or allowed to manifest, they will eventually dissolve. This is called niruddha. This is what Master advises to cultivate through the process of thinking that it is the Master who does every thing.

Chitta serves in the mind as the memory bank. Chitta is both passive and active. As the passive side, it receives and stores all impressions.

PATH OF GRACE

The active aspect of chitta offers information to the mental screen of manas. When manas is not receiving input or it is reduced, the screen is available to receive additional information from chitta, such as past experiences, images, and imagination. The subconscious projects these memories onto the mental screen.

Buddhi is the discriminating faculty, the intellect, comprised of three stages. The highest stage is pure intuitive discrimination. Right knowledge spontaneously appears. It is the inner voice that cuts through all maya or ignorance.

The second stage of buddhi discerns the course of action. Through reasoning and reviewing the issues involved, an answer is presented.

The third and lowest level of buddhi simply responds to the impressions on the screen of manas. It is a basic type of unconscious or instinctual action or reaction, such as when one touches a hot object and immediately retracts the hand. The functions of the mind work together so quickly that they appear as one. Manas receives the

APPENDIX I - KOSAS

information, chitta supplies memories, and buddhi discriminates. For example, an object is perceived by the senses and projected onto the screen of manas. Buddhi determines the object. The ahankar identifies with the object. Different memories or impressions from chitta come to surface that relate to this present experience. The information is looked upon by buddhi to determine the best course of action.

If ahankar follows through with the right action, will power becomes stronger and over time it will be easier to follow the inner wisdom. If the decision is based on the lower mind, swayed by circumstances, impulse, emotion, or past habits, then the print made is a weakness that will repeat itself, weakening the power of discrimination.

In a situation where the lesser decision is made, it is said the light of buddhi's discrimination was covered by binding samskaras, prints in the mind. Therefore, it appears less evolved. But in reality buddhi does not evolve. It is only uncovered when the inner voice, which is always present for

PATH OF GRACE

those who listen. To perceive the higher levels of buddhi, meditation is essential.

When we begin meditation practice, we are trying to become a witness to what is going on with in us. Our ahankar or ahamta, witnesses the three functions of the mind. Higher knowledge dawns during this witness state. Through sustaining the witness state, consciousness expands and the feeling of awareness (ahamta) continues from the physical level to the causal level of our body, or the sheath of bliss. One who resides in the blissful consciousness is the witness of "I AM Bliss". This is what we all actually experience during meditation as per PAM. The process of coming up to this state is speedier due to the influx of Pranahuti. This state is called asmita samadhi. In such a condition Ahankar dissolves into the bliss, realizing its source, the Atman, and its triple manifestation, Sat, Chit and Ananda. The Atman is realized as the witness in the case of almost all the aspirants in the PAM system due to the grace of the Master. It witnesses the three bodies and the three mental functions. When the Atman projects itself to the external world, it is called

APPENDIX I - KOSAS

ahankar. When the self as witness looks within it is called the soul or Atman. During deep absorbcency abiding as witness the soul reflects the non-dual witness state. One of the preliminary goals of meditation is to, realize the real witness called by many names though in reality it is only our higher Self, it is the same witness that continues till it grows into the state of being the Ultimate Witness. It should be noted however that Vijnanamaya Kosa is not the Ultimate. It has been observed that the Vijnanamaya Kosa is a product of Sattva Guna of the Prakrti reflecting perfectly as a mirror. It is not the Witness but the Self is the witness of this sheath. Being closest to the Atman, this sheath reflects the self the most. The self here sees itself as the doer due to this sheath though actions and reactions go on, on their own. If by diligent practice the aspirant moves in the path, the Asmita samadhi develops into Sahaj samadhi in our system. Negation is the means for achieving this state.

One of the essential precautions we have to have in sadhana is not to be guided entirely by the intellectual sarira or the Vijnanamaya Kosa. It can

PATH OF GRACE

present a view as though it is perfect and may lead us to argue with others and challenge their points of view. Both the persons in the debate are equally in illusion as they are fighting over what their intellect mirrored. The purity of the mirror is had only by constantly being in the company of evolved souls and reading their works with an attitude of assimilation rather than questioning. The questioning attitude can be ruinous in the path of spirituality. Intellect as it has been trained through various educational and mental disciplines is always likely to drag the persons into arguments and convince others of their point of view. Lessons are learnt in spirituality in the core of the heart and not the intellect. Yet intellect is inevitable as a mirror to reflect the wisdom gained to others. It is of no use what so ever in the process of realization; it has limited purpose of gaining knowledge about the reality. As Master puts it in his letter to me on 27th Mar.1971“Intellect is, of course, a great blessing, but to apply it in proper ways is the work of the intellectuals. I call him the intellectual who is inwardly talented and does the work with it, but this

APPENDIX I - KOSAS

is the definition you are getting from a non-intellectual.”

The only way by which we can meet this formidable attraction of the intellect that may properly be called Maya also is yielding to the path of the Master with our entire body, mind and soul. Surrender to the Master in every sense of the term is the way out of the intellect to grasp the meaning of the words and letters of the Master. This is one of practical observations we have, as we read his works, hear his words we seem to understand something new every time. This process of revelation is a unique way of the Masters. Persons who are very conscious of their intellectual abilities and memory capacity generally tend not to read or hear the Masters as often as they can and contemplate on them. This is due to their intellectual pride. Wisdom never grants pride. It is the Intellect that has this capacity and most of the persons who think themselves erudite or learned suffer from this and thus get blind folded in the path.

PATH OF GRACE

While the Master has given practical meditational exercises to deal with the problems of the Annamaya, Pranamaya and Manomaya kosas here while dealing with the problems of Vijnanamaya Kosa he has not specifically given any method. But in his greatness he has given the methods to be followed by the trainers.

The aspirant in the path of PAM is first enabled by the process of Pranahuti to move into the Upper portion of the heart and thus live the life of a human being. Apart from this the aspirant is also guided gently into the realms of the Atman by diversion of the inner spiritual flow. These two techniques he has given to the trainers and which he supports all the time is the unique feature of our system. Without these areas of help it will be well nigh impossible for us to have moved into the higher planes of consciousness as our experience informs us.

The obstacles to real yielding to the Master are essentially of the nature of Vijnanamaya sarira.

APPENDIX I - KOSAS

Those endowed with intellectual capacity are generally prone to yield to the feeling that they are competent and therefore are entitled for the results as a matter of right. Not only their 'mine-ness' is an obstacle but their expectancy of rewards is the basic barrier in the path of yielding.

The endowed also have the problem of their erudition extending to different fields and they feel that all are the same as they all lead to the same goal. It is a confusing logic that Ganges, Jamuna, Kaveri and other rivers that lead to the Bay of Bengal finally are the same as they their destination is the same. There is a basic refusal to understand the different routes and terrains they cross and the different regions they bless. The problem of not knowing that path which actually takes them to the goal and attempting to ride different horses according to their temperament at different times is one of the major problems in this Kosa.

Vijnanamaya kosa has the problem of making one who has purified that consciousness to some extent to think that he actually knows the path and

PATH OF GRACE

he needs no ones 'help' in the process of achieving the goal. The arrogance one has is generally a by product of competence.

One in the path is also likely to attribute the results of his sadhana to himself, or those whom he thinks should have been responsible, refusing to recognize the one who is actually helping him.

Some persons who seem to gain some prowess or power to display attribute the same to their efforts and refuse to recognize it is due to the will of the Master he has that competence. This is a sure path to fall away from the goal.

There is a general tendency to think that the Divine directly helps them and they do not yield to the will of the Master. This attitude leads them to interpret the works and messages of the Master according to their prejudice and trying to fit the thesis of the Master with what they consider as scriptural authority.

The purity of Vijnanamaya Kosa is possible only when the Annamaya, Pranamaya and

APPENDIX I - KOSAS

Manomaya Kosas are maintained pure. There is a general notion that the discipline and control that is demanded in the earlier kosas has nothing to do with the actual capacity in Vijñanamaya Kosas. For many the intellect appears to be independent of the physical, vital and lower mental planes. This is a gross misunderstanding. Intellect will have no capacity to understand the real nature without purity in all the planes.

Development of will, which is a capacity of the aspirant gains, is in the Vijñanamaya Kosa. Will can be developed fully with perfect purity. Perfect purity in all the planes is therefore a prerequisite for those who desire to progress in the path of spirituality.

5. ANANDAMAYA KOSA

While it is anyone's guess as to what is the purpose of Creation it has been generally accepted in spiritual tradition that the purpose of Creation is the will of God to express Himself in myriad ways and to show that all forms of life are meant for

PATH OF GRACE

happiness and joy. In fact the Lord has been portrayed as one who revels in dance.

It has been held that Bliss is the core of all beings and all Life is meant for happiness. Further it has been graphically stated that all is auspicious (Sivam), all is truth (Satyam) and all is beautiful (Sundaram). Irrespective of the religions and cultures, for those who are keen in observing the essence in all, it is clear all is of the nature of Bliss. This principle of having bliss in every aspect of life is what we have seen while studying briefly the nature of Annamaya, Pranamaya, Manomaya and Vijnanamaya Kosas with reference to Sadhana. Verily the principle of life is the Pleasure Principle as Psycho analysts held- only instead of pleasure we prefer the nobler and more cohesive word bliss/happiness. No one does anything for any purpose other than to derive happiness.

Satisfaction of the various desires arising out of the tendencies in these kosas was a source of happiness and therefore there has always been a desire to fulfill the desires. Happiness is the goal

APPENDIX I - KOSAS

whether it is eating or mating or friendship or envy or jealousy, greed or avarice or charity and nobility or service or sacrifice or knowledge or technical expertise. Behind all this the only motive is happiness. Happiness is the canvas on which all aspects of life are printed or painted. The craving for different types of sources of happiness has a general and an individual content. While the general content is the dependant result of the geographic, cultural and traditional backgrounds, the personal predilections are based on vasanas. Our prayer used in sadhana, acknowledges the fact that we are totally slaves of wishes unable to understand our real nature. Here itself it may be seen that our Master is hinting our goal to be beyond happiness that accrues from satisfaction of desires.

The kosa in which the vasanas are stored is the Anandamaya Kosa the sheath of bliss or Ananda. The happiness/bliss that accrues from the satisfaction of desires however leaves us totally ignorant of the nature of happiness and does not permit us to understand while we acknowledge the different types of happiness. Rose smells sweet so

PATH OF GRACE

is the talk of the child sweet. While both grant happiness we are not all that wise in distinguishing the difference between these two though we know the difference. The taste of Coffee yesterday was good and there was happiness but since the nature is not fully understood there is a desire that is unfulfilled and there is seeking for Coffee today. Thus this innermost sheath is made up of certain quantum of ignorance and knowledge (Sattva) is overpowered by ignorance (Tamas) and activity (Rajas). The great activity of this sheath goes on in the state of dreamless sleep, though it functions in dream and waking, also. The pleasure that one experiences in life is the result of a modification of this sheath. Its essential properties are the Vrittis of Priya or the happiness that arises in one at the mere sight of a desired object, Moda or the happiness which is felt when one is in possession of this object, and Pramoda or the happiness which one obtains from its actual enjoyment. The Anandamaya-Kosa makes itself spontaneously felt during the fruition of one's good deeds. It is common for us to say: 'I am the enjoyer,' 'I am happy,' 'I am peaceful,' 'I am

APPENDIX I - KOSAS

contented,' or 'My happiness,' 'my happiness is experienced,' 'my happiness is dear to me' which are strictly speaking is true of this Kosa rather than the self.

It is necessary that we understand more about the vasanas and samskaras in this context. The sight of an object, the thinking of a thought, the performance of an act, the saying of a single word, leave a trace in the Atman (conglomerate of Buddhi, Ahankar, Manas and Chitta) that lasts beyond time, leaving an imprint in the subconscious mind, which then color all of life, one's nature, responses, states of mind, attitudes, etc. This subconscious imprint is called samskara. The character of a man, his attitudes, his moral or mental status, his talents, his likes and dislikes, his desires, his thoughts, all are determined by his samskaras, which are the product of his past actions. These samskaras are related to the various kosas according to their nature till Vijñānamaya Kosa.

Samskaras are experiential impressions that combine in the subconscious to form vasanas.

PATH OF GRACE

Vasanas are the results of subconscious impressions -samskaras- created through experience. It may be understood that the thought process, a product of mind leads to words and actions in people. The oft-repeated words and actions, end up as habits, and culminate into various tendencies or inclinations (pleasure generating inclinations)-vasanas- which again are the cause of the reaction of the mind, or influence of the thought processes leading once again to actions.

Lord Krishna stated that when we become attached (sangha) to our actions, it begets the desire (Kama) to possess the object of our desire. When a desire is thwarted, it turns to anger (Krodha). When angry clouds gather in our mind, they cloud our reason and logic, the result is delusion (moha of attachment). Under the spell of moha, we see things not as they really are, but in vague estimates of wild uncontrolled actions, which now rule our lives. From this delusion comes loss of memory of who we really are. With the loss of memory comes the loss of discrimination (buddhi). Here is a perfect example of how a simple stream of sensuous thoughts, moves

APPENDIX I - KOSAS

through stages of mood swings each gathering momentum and force through Kama, Krodha, lobha or moha, until there is total lack of self-control.

It is clear to us who follow this path that the goal of life is freedom from the cycle of rebirth. This we consider is the minimum goal while the real goal is to realize our true nature or to become a real man. Master says in his article “Yearning to reach the Ultimate” that ‘There are miseries all around for the embodied one. Even then, we remain so much attached to the body that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since as soon as the Name (individual Existence) has arisen my brethren, misery would start in howsoever subtle mould it might be cast.’ This leads to the question as to what is rebirth etc.,

If our present birth is the beginning and our death is the end of this life, we need not worry and try to understand the problem of suffering. A moral order (Rtam) in the Universe, the reality of right and

PATH OF GRACE

wrong may not be any significant in such a case. To enjoy and avoid suffering at any cost may appear to be the most sensible path in life. However this has no other fate than leading to mutual distrust and unending struggle amongst human beings and is essentially hedonistic. That this appears to be the way in which man given to consumerism and hedonism reacts is evident. But human psyche has always been stating that there is a moral order and that we should live in tune with it.

The principle of karma phala is the root cause for formation of samskaras and vasanas. In Raja yoga we do not accept that suffering (enjoyment included) in life is due to an external agency called God or Brahma but is the result of our karma which in its essence is volition (will). Volition is a force and is broadly classified as belonging to three types- craving for sense pleasures, continuity of existence and annihilation of existence; based on the volitions man has also been classified Artha arthi, Kama arthi, Dharma arthi and Moksha arthi. The endless play of action and reaction, cause and effect continues in perpetual motion and this is

APPENDIX I - KOSAS

becoming a continually changing process of psycho physical phenomena of existence. The becoming or changing is the law of life and man continuously changes either for good or bad and this is entirely due to his own volition or will. Therefore it is clear that there is no life before or after birth without the basic will or karma of the individual and one is the master of ones' own destiny (life and death).

Yoga does not accept that things are unalterably fixed by an external agency and stresses the need to understand the law of karma and use it for ones' own change for the good.

As has been stated by our Masters, our self is a conglomerate of buddhi, ahankar, manas and chitta and they do get rearranged and realigned to suit the needs of karma or volition of the individual. Yoga agrees that birth precedes death and death also precedes birth so that the pair follow each other in bewildering succession. Still the soul is not a fixed and unchanging entity that passes from birth to birth. Though the individual is a composite psycho-physical unit of jiva and atma (of matter and mind),

PATH OF GRACE

he is not a soul or self in the sense of enduring entity something that is unalterable or permanent. The soul is a force, a dynamic continuum capable of storing up memories not only of this life, but also of past lives. The psycho physiological organism called the individual, undergoes incessant change and creates new psycho physical processes every instant and thus preserves the potentiality for future organic processes allowing no gap between the moments. We live and die every moment even as the waves of the sea. This change does not end at death but continues as a dynamic mind-flux that is known as craving or thirst which is the karmic energy.

The present life, the product of the craving and clinging karmic volitions of the past life and the craving and clinging of will of the present life brings about the future life. It is the clinging will and craving that is the cause of birth cycle and not any external agency. It is therefore necessary that the impressions that are stored in the individual consequent to these cravings and clinging wills (called the Eeshana Traya) that need to be erased

APPENDIX I - KOSAS

out of the mind-flux of the individual through the craving for non-existence and yoga sadhana.

When we die, we carry the samskaras in the first four kosas and vasanas in the Anandamaya kosa and when we are reborn they remain in the subconscious mind, influencing our thoughts, words and actions. Just as wind carries the pleasant smell of the rose garden or the obnoxious smell of putrid matter as it blows over them, the samskaras and vasanas carried by us contains the pleasant and unpleasant (still enjoyed) actions- from our past lives.

Actions done with good intent lead to a propitious rebirth whereas those done with evil intent lead to a rebirth under unfavourable conditions. Every act must have its consequences, this is a universal law. The samskaras and vasanas transmigrate from birth to birth, being never lost, and as driving forces, colour and motivate one's attitudes and future actions. Innate urges and habits of our previous births are vasanas. Their effects colour our minds and our actions in the present existence.

PATH OF GRACE

Vasanas are our unmanifest tendencies or urges. Once they manifest, they become our personality. When vasanas become manifest in our mind, they appear as thoughts. These thoughts are the desires that compel fulfilment through our actions. In other words, our vasanas create our very lives to a large extent. By attending to the problem of desires that keep us enslaved we try to solve the problem of rebirth cycle.

Thus we note that vasanas are created during the contact of our body-mind-intellect equipment with the world field. We are the persons responsible for them because of our attachment and therefore we should be also the persons to get rid off them. Precisely this is what the tradition says and asserts that one has to go through the phala of such vasanas. In our system through effective purificatory processes advised by the Master we get rid off their effect in us. Our system does not accept renunciation and Tapas charya as the means for the same. Those of the persons who try to suppress the urges or try to exhaust the effect of vasanas in that way fail to do the same and suffer more than they

APPENDIX I - KOSAS

would if they simply gratify the same, even as some psychologists advise. Strangulation and repression lead to unhealthy mind. In contrast, if we follow the path of Pranahuti Aided Meditation and undertake to free ourselves from the clutches of samskaras and vasanas by keeping a high goal, an ideal and our actions are all centred round such a goal we weaken the vasanas. Then our contacts with the outer world become a source for exhausting our vasanas. This being assisted by the Pranahuti enables us to experience the enlightenment that is so dear to us.

Though not in so many words and so explicitly our Master in his article 'Problem and its solution' (Showers of Divine Grace), states how we attend to the problem. "The cells of the brain are the treasure house for each type of thinking and they have their nucleus in the middle. They (trainers) draw out the actual impressions formed in the centre, so that the channels or off-shoots working may not get the food for their growth. This is the natural effect when we touch the centre (through transmission/ Pranahuti). After it what have we to do? Channels are not there but some wetness is

PATH OF GRACE

there because the water of thought has flown in for a certain length of time. For that the remedy is the same. Instead of harmonizing them, break up the channels and level the ground.” “After this, something else happens. When these impressions enter, they produce a sort of electricity to keep themselves up. Of course thought is there and the habit of welcoming such thoughts is also there, of which the child or the individual is the doer. Now that welcoming attitude of the centre should also be destroyed. When it is done, all the walls of the palace get collapsed. Now comes the turn of Divinity because the ground is prepared for its working. When everything is destroyed, the people may think what will come after. Nothing but purity, which has been defined as Reality.”

It is no vain claim on the part of the Master in having stated that the trainers do this service of removal of impression patterns and channels of thought, is evident to those who practice Pranahuti Aided Meditation when they find their brain totally gripped as if someone is holding it tight. Many times it is felt even as inconvenient but after the

APPENDIX I - KOSAS

experience of being gripped abhyasis invariably feel highly relieved and lighter and happier. In the history of Yoga and spirituality this type of training where the thought patterns and impressions, which are generally called samskaras and vasanas, being removed by the trainer is not seen. On this vital service depends the claim for liberating a person from the bondages of samskaras and there by from the cycle of births.

It has been held by saints that the fifth (bliss) body or the Anandamaya kosa, which is transcendental, is beyond ordinary human experience and it is held that very few individuals are capable of knowing it or experiencing it, as it is beyond the sensory and mental fields. It is only through restraining of the senses, the mind and the buddhi one can gain access to it. It is the very essence (rasa or ether) of our existence for who can live in this world unless there is bliss in the space? (Taittiriya II.7.1).

However it is a matter of experience of all who practice PAM to enter into this body and feel

PATH OF GRACE

happiness or bliss. When one thinks about this, one is sure to feel highly indebted to the great Master Sri Ramchandrajī Maharaj of Shahjahanpur who has made this possible for all humans who are willing to have this experience.

It may be of interest to note that the great Sri Sankaracharya considered the bliss body and Atman to be different; Sri Ramanuja regarded the bliss body and Atman together as the one pure transcendental state. The point made out by the Advaitins is that the Anandamaya-Kosa in as much as we have varied methods and ways of experiencing happiness/bliss cannot be the Self/Atman, for it is affected by changeful qualities. It is a modification of nature and feelings, and consists of the latent potencies of one's past actions. If the Anandamaya-Kosa were the Atman, one in deep sleep would enter into Samadhi and have an experience of the Absolute. Those who regard this sheath to be identical with the Atman forget that in sleep, when it has its fullest play, one does not have knowledge of the Atman, which appears to be drowned in an ignorance from which one rises again

APPENDIX I - KOSAS

to empirical activity, propelled by the forces hidden therein.

But we owe it to our beloved Master to clarify to us that Atman is a conglomerate of buddhi, ahankar, manas and chitta and that Anandamaya is but one more layer binding us. This is the reason why the Master always said Peace is not our goal. Peace or bliss or happiness or pleasure is the display of the Anandamaya Kosa as it expresses it in itself or expresses itself through the other lower kosas. When they are purified we enter into a state of nothingness that reflects but the Divine. Anandamaya kosa is the one into which we enter into every time we have an influx of Pranahuti and we further understand that our binds are to be cleanly and clearly removed by the process that we outlined above.

The first four sheaths, namely, the Annamaya, Pranamaya, Manomaya and Vijnanamaya kosas, constitute the Jiva or embodied being. Atman or Self is a conglomerate and so is Jiva: in the first case it is a bundle of Chit, Ahankar,

PATH OF GRACE

Manas and Buddhi while in the case of the second it is a conglomerate of the physical, vital, mental sheaths. Jiva is the living element, owing its biological existence primarily to the elements (earth, water, fire, air and ether). This is also known therefore as a product of Prakrti (Nature) which comes under the influence of Ahankar or the ego consciousness, the moment it gets a form and name, which gives rise to feelings of separation and alienation from the rest of the creation and starts failing to perceive its original nature. {In the Vedantic tradition the Taittiriya and Katha Upanishads are important sources of information for our understanding of the constitution of man. In the Katha Upanishad says Lord Yama, "Beyond the senses are the objects and beyond the objects is the mind. Beyond the mind is buddhi and beyond buddhi is the great self (mahan atma)".}

It is the Jiva (excluding the physical body and as Tanmatras) which together with Atman goes through the chain of repeated births and deaths. While Atman consisting of Buddhi, Chitta, Manas and Ahankar is capable of rearranging and

APPENDIX I - KOSAS

realigning the impressions to suit the changed times and circumstances to enable fruition of the same the actual field of experience is the embodied being or Jiva, that remains at the center of desire oriented sensory activity and suffers from its consequences. Pain or pleasure is enjoyed in the brain or the mental plane only, though Medical science is yet to confirm this. In the case of persons who have stopped forming samskaras or impressions by adopting the method of surrender to the Master thinking him to be the doer, knower and enjoyer, the only task that remains to be done for coming out of the cycle of births is the clearing of the past samskaras and vasanas. Through the cleaning process, meditation on the lines given by the great Master and constant influxes of the Pranahuti which eradicates the vasanas one is enabled to cross over the cycle of births in the system of PAM.

While in Anandamaya Kosa we feel blissful and happy, when we enter to the portals of the Brahmand Mandal there is a distinctive quality of balance or equanimity that is capable of seeing a unity in an apparent diversity of existence and in the

PATH OF GRACE

realm of thought we feel continuity of being in all thoughts. The balance is the most important lesson that Rta teaches us and one lives according to that lesson.

We have been considering the nature of the Kosas that bind us and the basic frame of reference we have accepted so far is the traditional one having its origin in the Upanishads. We have also considered as to how the practice of Pranahuti Aided Meditation will assist us in clearing our path and enable us to move forward in spiritual life. We shall now look into the realms beyond the Anandamaya Kosa promised as achievable during our life time in this system.

Ananda is not the final state and we have to go beyond Ananda or Bliss is by itself a difficult concept to understand. Knowledge fails after the Vijñanamaya Kosa is what we have seen earlier. Understanding also fails after Anandamaya Kosa. However let us see with the super conscious impregnated buddhi that has become possible

APPENDIX I - KOSAS

through Pranahuti what we can share beyond the realm of Bliss.

That there are bondages beyond Anandamaya kosa is for the first time revealed by the Master. Till the Advent of Sri Ramchandraj Maharaj of Shahjahanpur, U.P. India, it was considered that Sahasrara is the last resting place for the Yogi and it was described and experienced as Satchitananda. The five Kosas end before that and Bliss is experienced.

Master has described the spiritual journey of the aspirant to be through a total 23 circles or rings covering 5 rings of Maya, 11 rings of Egoism and 7 rings of splendour. He has stated that even the greatest saints like Saint Kabir could cover only 16 rings consisting of the 5 rings of Maya and 11 rings of Egoism during their life time. Master asserts that the areas of Central Region covering 7 rings of splendour were never experienced while in life by any person, during his life time and these realms are made available to the human being so that we reach the Centre or the Base for the first time in human

PATH OF GRACE

history by the grace of the Grand Master Pujya Lalaji Maharaj.

The five rings of Maya broadly may be considered as the binds of the 5 Kosas. One who crosses these rings/binds is considered as a person liberated from the cycle of re-births. But realization of our true nature is a different chapter that starts only from here. The 11 rings of Egoism are the ones that are formidable to cross over and the help of the Master through Pranahuti is perhaps the only way for us. While Ego in its grosser aspect is covered while we traverse through the Five Kosas or five rings of Maya, Egoism per se gets attended to only in the rings of Egoism. The vast realms of Brahmand are within the realms of Ego. This ego that we are referring to here is not the crude Ahankar but the awareness of Self identity. Self identity continues through the Para Brahmand and only when we enter into the Prapanna gati there is slight load shedding in its content. Prapanna condition makes the self less assertive and more dependant on Him. This change in the core of our being gets refined further through the Prabhu and Prapanna Prabhu gati and

APPENDIX I - KOSAS

we reach a state where we are going to meet the upadhi or karana of the grosser kosas. The bases for the Kosas are many and are distinct. They have been located by the Master beyond the Para Brahmand and he stated they are 65 in number. These 65 points including the Sahasrara are the final binds we have before we enter into the Central Region.

We have seen in Masters works that he charts our progress through 13 knots which express our states of consciousness in the journey to the Infinite, and they start from Viveka and Vairagya to the Ajnana dasa. The 5 kosas are also tinged by the color of these knots and thus we have 13 points each referring to each of the kosas. Unless we travel through these points there is no entry into the Central Region.

It is a matter of one's own personal experience to say anything about the regions beyond the Anandamaya Kosa. That quite a few of the aspirants have actually entered into this realm is a matter of happiness to be shared and the value of

PATH OF GRACE

this system will stand proved with the dedicated sadhana that many are putting in the field of spirituality. Wonders of Pranahuti are in the realm of the spirituality pure and simple and human destiny to live in God, by God and for God will be realized sooner or later.

APPENDIX- II

METHODS FOR READING THE CONDITION OF THE ASPIRANT

{Certain basic points that are relevant in this context are:

1. Thoughts of whatever nature are essentially wavelengths.
2. Waves have the tendency to resonate
3. Consequently when a particular thought is transmitted (given) and it is maintained without further suggestion from the transmitter, it is safe to assume that there is resonance in the condition of the person to whom transmission is made.

Therefore the method of study is, to give a suggestion and watch whether the suggestion/thought is maintained for considerable amount of time and also observe the intensity of the thought. The two parameters are Duration and Intensity of the thought that is maintained.}

PATH OF GRACE

At the outset the following points are to be noted while inquiring into the condition of an aspirant.

- a. The inner condition of the trainer has to be cleaned before starting reading the condition of the aspirant.
- b. Unless the trainer has already owned up the conditions bestowed on him he will not be able to observe the condition of the aspirant.
- c. The condition of the aspirant cannot be seen for the sake of information. The way an aspirant develops is entirely his own will assisted by the divine will and his condition will not be revealed to the trainer unless it is for divine purpose and is for the good of the aspirant.
- d. The condition of the aspirant will be revealed only if the aspirant is interested in showing his condition. The conditions will not be revealed if he does not have any belief in the trainer.

Before giving the sitting it is necessary that the contents of diary and the aspirants self evaluations are noted.

APPENDIX II

Based on the information in the diary and other observations of the trainer a broad assessment of the level of the seven types of bodies having impact on the aspirant is to be gauged.

The method of inquiring into somebody's condition is to transmit a little to him, having the thought that whatever condition is there in him, has come up to expression. After having done this, one is to get oriented to him (the person whose condition is being inquired into), and to observe as to how sublime is the effect flowing from him to oneself. It is however essential that the person who is transmitting (i.e. the Trainer) should be able to have sensitivity to every condition of the person to whom transmission is given and whose condition is inquired into.

The first indicators when studying the condition of the aspirant are the thoughts reflecting in us. These thoughts have to be noted. The second indicator is the flow of light observed in the various knots. The third indicator of an aspirants'

PATH OF GRACE

condition is the implementation of the Ten Commandments by the Aspirant concerned.

The chief instrument for the trainer is his will. He has to will to know the condition of the aspirant. For this concentration is a must. Certain trainers feel that the Master would reveal the condition if necessary. Such a revelation is possible only when the trainer exerts through his mind. The methods of reading the condition of the aspirant are all explained with a view that the trainers would acquire such knowledge so that they can be used when required.{We may remind ourselves of the various Divya Astras obtained by Arjuna at the instance of Lord Krishna, which were all used at the time of the great war of Mahabharata- though they were all acquired much earlier.} All the conditions studied are only in the astral plane and there is nothing physical about the work. However the presence of the aspirant before the trainer is useful for having more concentration.

The trainer should magnify the condition of the aspirant and then study. This is not that difficult if sufficient effort is made to think about the

APPENDIX II

condition of the aspirant based on his diary and notes given by him orally or in writing. The Sukshma Sarira by definition is subtle and one has to exercise his will to expand the condition of the heart of the aspirant.

If the aspirant does not want to reveal his condition any amount of effort on the part of the trainer will not yield any result. The aspirant is likely to yield only when he has confidence in the trainer and is sure that help will be had from him. To study the condition of a person just for the sake of knowledge is an impossibility.

The trainer should will that the internal condition of the aspirant is taken out of his body and expand it in the space by the force of will from the point of the heart i.e. the heart of the aspirant becomes the center and his condition is expanded in a big sphere where the contents are noted. Then he should make a close observation of the condition of the components of the astral condition of the aspirant and thereby come to a conclusion about his condition.

PATH OF GRACE

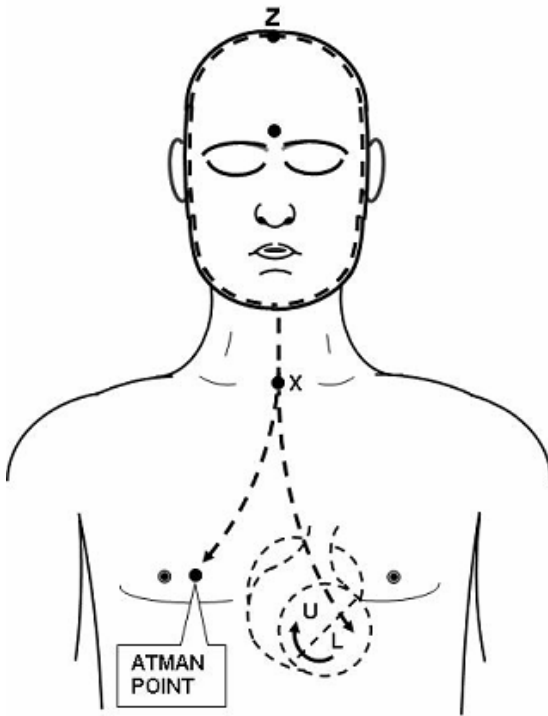
Once these are done the trainer would feel the powerful effect of the aspirant's condition at a point producing a corresponding effect upon the trainer. That is if the aspirant is in a state of Vairagya the trainer would experience Vairagya along with or without other indicators of the condition. Rev. Babuji says that this is not a very sure method.

If an aspirant possesses the power of casting out the effect of a certain point or a chakra upon others, the teacher must thereby conclude that the particular chakra of the aspirant is awakened. The same will hold true in case of higher regions.

It should be remembered the Master said 'that Mind knows the Mind and the Divine knows the Divine' and we should use the Divine to know the Divine. We can know the condition of the aspirant or ourselves only when we use the heart, which is the divine thing in us and not the mind. Feelings relate to the heart and thoughts belong to the mind or intellect.

APPENDIX II

To know the advancement in the condition of an aspirant one should mark the current of thought as shown in the figure below:



The flow of energy comes from the point 'Z' and at point 'X' it diverts itself into 2 channels.

One enters into the lower region of

the heart and the other to the centre of the Atma. Generally the flow is of greater force towards the lower region of the heart compared to the other one towards Atma. The condition of the aspirant can be studied by simply observing the flow to the

PATH OF GRACE

heart marked 'L'. In the case of persons of spiritual advancement, the stronger flow towards 'L' dwindles, as the flow towards Atma becomes stronger. The trainer should give sufficient time for the aspirant to grow on his own. However, if he wants the progress to be speedier, he may divert some portion of the stronger flow towards 'L' to the Atma centre through the point 'X' by drawing the current. It should be noted that the flow towards the 'L' portion of the heart should gently stopped and the pressure in the 'U' portion is increased. This will give enough strength to the flow to be drawn mildly towards 'X' and then the intensity of the flow to Atman centre improved. At no point of time any effort should be made to draw the flow the point 'Z'. All this should be done mildly and without force of thought. The immediate effect in the aspirant is, he becomes almost thoughtless without exertion. This also enables development of detachment.

The study of knots is to be done cautiously taking into consideration the general condition of the aspirant. As already stated the condition of the

APPENDIX II

aspirant is reflected generally in the trainer. It must be borne in mind that the plexuses, "centres and sub-centres" also bar our progress at earlier stages. Most persons have a wrong idea that reaching/going beyond a knot is something commendable by itself. The original thought in us, which is of the nature of "Ultimate" is limited to human level at the present. It develops potential (i.e., capacity), as we grow and takes different spheres and regions for our existence (i.e., Brahmand and Para-Brahmand etc.), which we have all to pass through during our march towards the goal. When we try to express them as bondage or limitations they serve as veils and do not permit us to peep into reality". They have to be transcended with the help of Master's Pranahuti and Grace.

ANNEXURE – III

THE GAME OF LIFE BY IMPERIENCE

1. What is the Game of Life?

Life is interplay of complex matrix of several components. There are some goals to achieve, some aspirations for the sublime, some emotions in the play, some sentiments and relationships at work and the components can be many. Several of these things are at play. There is joy and happiness where there is synergy of these but nay there is also disappointment and frustration when there is non unison in these components. It is a game being played by all either unknowingly or consciously. Play you have to, then why shirk away from it?

2. Is it a Game among Humans?

The evolutionists dote on the emergence of present human existence from a unicellular being. How true it is when we find in ourselves the memories of our past existences. The tail of the monkey is a vestige but the mind plays monkeyish several times. The slothful snake which is always loyal to Newton's First law now finds its safe abode

PATH OF GRACE

in us for we alone were responsible to eliminate them from their homes. Be happy to find that we were wise enough to retain the eye of the fish and so its slipperiness too. The jackals are now few in jungles and many amongst us. So it is not exactly a game confined to human life alone but it tries to stretch itself to all forms of existence.

3. So what is the Game upto?

This is a game where we portray the various states during meditation in particular and life in general. We have been behaving like cats and dogs, snakes and foxes, lions and jackals, eagles and sparrows at various points of time. The game aims at evaluating ourselves as to what is the true self of aspirant in the path of spirituality and what is the true goal he is aiming at. The Divine in its infinite wisdom has given various forms of expression to itself, all interaction are between expressions of the Divine, some have affection, some have love, some have enmity, some have jealousy and some have sharing. In all forms of life these things are expressed. The game here gives a mix of interesting portraits of the self with so many forms

APPENDIX III – GAME OF LIFE

and images that we thought it would be useful in evaluating the condition of the aspirant. The game gains meaning and worth as we play this game again and again.

4. Somebody calls us a Jackal? Is it offending you?

There is a Divine potential in us as also in other forms considered lower in the evolutionary process. The genuine spiritual aspirant always attempts to increase the Human and Divine resource lying deep in the human psyche and reduce and if possible eliminate the Animal resource which is in abundance expressing itself in various forms of expression. As that is difficult because the Animal in man is Gods' will one tends to moderate the instincts and urges and this is the aim of spiritual life. This Game of Life is meant for people who are serious about life: however those who are not serious may also play to develop such seriousness. If somebody calls us a jackal we may feel offended but if we know that potential in us and confront it then we can overcome that and grow into next level of being. Various symbols

PATH OF GRACE

have been used to express various characteristics that we have got. It is not that all the characters will come out to ones knowledge at the first time one plays the game but repeated performances on this game will yield more clarity to the type of person one is and the probabilities of reaching the goal sooner or later.

5. Do you know that we are serpents and swans simultaneously?

As you play the game you will understand that while very many good traits have developed simultaneously we come across several negative factors of our life which are all that not very much perceivable or explicit in the beginning. The fall is something that may happen at any time to lower plane but with the help of some master you will be able to move to higher plane or maintain stability.

6. If positive and negative coexist, how do we move on in the game of life?

The spiritual path is chalked out in such a way as to be progressively evolving to higher planes of consciousness starting with the Earthly consciousness in which majority of the human

APPENDIX III – GAME OF LIFE

beings live and we go through various stages and reach the super conscious state of feeling of Oneness with all.

7. Game of life is all about snakes and Ladders.

The concept of snakes and ladders is an age old one. Snakes have been considered as a creature which is venomous and makes us fall unconscious, symbolically in life we have got various occasions where we are bitten by snake of Lust, snake of Greed, Snake of Jealousy, snake of Ambition, snake of Covetousness and so on. The ladders have always been considered as aids for moving on to higher plane. You do get assistance from a Friend, from a Neighbour, a guide, some unforeseen opportunity and help from various other sources. We find that we lift ourselves up and develop certain traits and characters or behaviour which gets certain social recognition. The game naturally involves some snakes and some ladders. The game has been designed in such a way that we get enough ladders and enough snakes as we move on. Remove the ladder life is a misery and remove the snake life is

PATH OF GRACE

no challenge. Very interestingly we find that when we have fallen there is an opportunity to come out of the predicament- provided we have the courage to play the game of life. Miseries never come together nor does Happiness whenever we lose something we gain something and when we gain something we lose some thing. The life is like that, Play it. Spiritually, aspiration, determination, courage, help from a good guide enables us to move on the path steadily and this is represented by ladder. Undue attachments to petty details of life, anger, lust, greed and avarice and similar negative qualities are snakes in the path that pull us down and make us fall flat and infact give us a feeling of crawling.

8. The Game of Life is also a game of Dice?

The game of dice is an age old one. In the game of dice one fails to forget the great emperor Nala and the famous King Dharmaraja of the Mahabharata. Both of them have played the game of dice and lost kingdoms, fortunes, near and dear ones but by playing their game well in life by developing proper

APPENDIX III – GAME OF LIFE

virtuous conduct never swerving away from righteous path were able to win their game of life.

9. What does a pair of dice signify?

The game of life is played with a pair of dice one is our Effort and the other is the Divine support to our effort. Our effort can be positive or may be negative for a particular cause and many times not relevant so much so that many of our actions in life bordering on stupidity does not help anybody least of all the person concerned. The dice has been designed in such a way as to reflect our attitudes in life as positive, negative or indifferent. It is wisdom to accept whatever comes. As far the Divine is concerned it either chooses to support or waits for the opportune time, but it is never negative.

10. What is the logic of the DICE?

1. As discussed earlier, this game is played with two dice.
2. One dice is our effort and the other dice is the Divine Support to our effort.
3. Our effort is, -1, 0, 1 or 2 and the Divine support is 0, 1 or 2

PATH OF GRACE

4. Our effort gives us either a negative result (-1) or a Positive result (1,2) or many times it is no result (0) in spite of the effort.
5. Divine Support is either affirmative (1, 2) or there is no response (0) but there is never a negative support to the humanity. The definition of the Divine by principle can never be negative towards Humanity or to the creation in general. At best there is no response from it to our efforts and the reasons for it are inexplicable to our reason.
6. For you to enter into the spiritual game of life you should be 0 and the Divine should be 1. But considering patience required to get such a result, the game is designed in such a way that you are allowed entry into the game after 5 trials by seeking Divine intervention at the entry stage itself. This is to be understood as the Divine is ever willing and ever Kind to give us an opportunity, should we seek for such a life. The first lesson that is learnt is, our life is a Divine blessing.
7. At some places, the player has to get 1 compulsory to get further movement on the path. It is advisable for the seeker to take note of that

APPENDIX III – GAME OF LIFE

characteristic of the cell in his real life. It will help in his spiritual pursuit.

8. There are two to three big snakes in the last stages of the game. The fall from these stages is too steep. If one perseveres with the game even if one has fallen from these stages for twice, then the Divine intervention is available to be sought for one to get transported across these dangerous snakes.

9. What the 13x11 Matrix mean?

The first 10 rows relate to the conditions till the Pind Desh. Each row has 11 cells. The various aspects of the knots in Pind desh have been covered in the book earlier. The cells of the 11, 12 and 13 rows depict the various stages of the consciousness of the transpersonal realms leading further into the Divine Realms called as Central region by the Great Master Sri Ramchandraj Maharaj.

It is evident that in the game of life and spirituality there are opportunities to progress and problems that impede our progress. An attempt is made here to present the possible opportunities through proper attitudes that develop as we progress in the

PATH OF GRACE

path and probable pitfalls that are caused by adverse circumstances which are mostly our own making and certain times beyond our control. The Table below lists the traits that are developed as a consequence of understanding and gaining knowledge of each element primarily related to the knots in question. The possible positive developments and the probable pitfalls are shown in separate columns in the table. It is not possible to list out various odd shades the understanding of each knot or combination of knots can generate. However it is a matter of some solace that the research work by IMPERIENCE which is a part of ISRC has innovatively designed a game of life that depicts the possible uplifts and probable down falls in sadhana. {This book carries with it a CD-Rom of the Game of Life. Play the game and gain wisdom through entertainment}

TABLE : 2

Certain qualities associated with the Knots and regions in the path of spirituality of Sri Ramchandra's Natural Path classified to assist the serious aspirants make appropriate decisions in Life.

Knot	Possible Positive Developments	Probable Pitfalls
1 EARTH	Determination Control of senses Stability Steadfastness Austerity Penance Non Injury Seeking Discriminative Intelligence Truthfulness Analytical Capacity Purity: Selflessness Non attachment to worldly matters	Inertia Laziness Sloth Hoarding Attachments Sensuousness Loss of Discrimination Lack of Goal clarity Greed Self Adoration Loss of Memory Abuse, shame, Discrepancy in perception through touch (un-touchability)

PATH OF GRACE

<p>2 WATER</p>	<p>Santushti (Happy Person) Contentment Accepting everything as a gift of Divine Disinterestedness Vairagya Belief Celibacy (to live in the company of Divine) Trusteeship Peaceful Sate of Mind Tranquility Capacity to be a link to the divine Empathy, <u>Contentment,</u> <u>serenity,</u> <u>steady</u> and <u>unshakable faith</u></p>	<p>Infatuation Jealousy Cheating Stealing Deceit Impulsive Desires Laziness Sutala-inferior type of super consciousness) Anger Disproportionate attachment to ones' ideas and ideologies Gourmet Lack of control of self– to be in excess, <u>hatred,</u> <u>doubt,(scepticism)</u></p>
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PATH OF GRACE

<p>3 FIRE</p>	<p>Reverence Dependency on God Interdependency in Life Purified Mind Love (motherly) Willingness to forgive Compassion Non Lust Piety Devotion Faith Abiding by Masters will Venerable Devotee Concord Expansive <u>austerity,</u> <u>striving, (aspiration),</u> <u>simplicity,</u> <u>meekness:</u> Non attachment strengthened</p>	<p>Fickleness Boastful Indecisive Religious Fanaticism Scandal Anguish, self torture. Disproportionate Self esteem <u>Clinging to false</u> <u>doctrines,</u> <u>clinging to rituals,</u> <u>perceptual</u> <u>discrepancy of</u> <u>scent (nose)</u></p>
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PATH OF GRACE

<p>4 AIR</p>	<p>Adopting a lowly attitude Utterly Devoted Intoxicated love towards co-traveler Constant Remembrance Fortitude Forbearance Steady State of Mind Self-offering Frankness and plainness Single-Pointed orientation to Divine Helplessness in spite of Competence Composure Surrender, _____ utter <u>humility.</u> Endurance Fit for Divine work Soaring with both the wings <u>non-identification with</u> <u>any person or thing</u> <u>other than God</u> <u>Reverence</u></p>	<p>Arrogance Gossip, Idle Talk Boastful of Erudition) <u>self-righteousness.</u> <u>fickleness.</u> <u>Discrepancy of</u> <u>perception of ears.</u></p>
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PATH OF GRACE

5 ETHER	Parama Bhakti (Eternal Devotion) A balanced state of mind A realm of pure consciousness Transition from beauty to Happiness Happiness Unqualified Surrender to Master Abiding in Masters consciousness Divine Vision Nakedness Liberated while in body Soul ecstasy Realm of fraternity Advaita Anubuti (Non dual experience) Oneness with Universal consciousness Eternal bliss_	Samsayamu (Doubt) Ravana – Arrogance due to spiritual powers_ <u>slandering</u> <u>aversion,</u> <u>desire for form and</u> <u>colour, perceptual</u> <u>errors of the eye</u>
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PATH OF GRACE

Brahmand	Nirmalamu (Purified Consciousness) Atma Layamu (Soul Set) Amrtaasvadanamu (Partaking of the Nectar) Brahma Padamu (Universal Path) Asampragnyata Samadhi (Natural Balance) Mansarovar (Chit Lake) Saraswathi Dhamamu (Center of Wisdom) Prapanna (Surrendered)	Anti-Guru
Parabrahmanda	Prabhu (Masterly) Prapanna Prabhu (Slave Master) Gairat Brahma Samipyamu (Nearness to Absolute) Sahaj Samadhi Amalamu (Absolute Purity) Brahma Anandamu (Absolute Bliss)	Anti-Divine Super fine Ego

PATH OF GRACE

Central Region	<p>Maha Maya (The Mother)</p> <p>Satyapad (True State)</p> <p>Founder of Path</p> <p>Shanti (Absolute Peace)</p> <p>Nada of Aum in its origin</p> <p>Bhuma (The Vision of the Manifest Absolute)</p> <p>Brahma saaroopyamu (Absolute Similarity)</p> <p>Brahma Salokyamu (Resident Realm Divine)</p> <p>Brahma Sayujyamu (Identity Realm Divine)</p> <p>Jnana Hinata (Total Ignorance)</p> <p>Brahma Layamu (Absolute Mergence)</p>	<p>Possible continuation of defects.</p> <p>Possessiveness of Divine</p> <p>Converting the unlimited as limited</p> <p>Anti- guru</p> <p>Anti-God</p>
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INDEX

- Abhyas, 150
Abhyasi, 4, 17, 19, 21,
28, 29, 32, 36, 39,
41, 43, 45, 59, 94,
124, 126, 128, 150,
160, 169, 171, 173,
178, 181, 182, 198,
217, 270, 275
Absolute, 7, 27, 39,
43, 45, 64, 65, 67,
107, 116, 124, 180,
190, 214, 248, 256,
277, 287, 319, 348,
350, 380, 414, 415
Absolute
consciousness, 348
Absolute Reality, 7, 27
Absorption, 277, 309,
331
Achievement, 39, 162,
180
Action, 34, 57, 61, 64,
65, 151, 273, 277,
278
Actions, 15, 21, 26
Activities, 43, 58, 60,
113, 157, 267, 274
Activities of
consciousness, 113
Activity, 15, 112, 170,
176, 258
Admire, 263
Advaita, 59, 413
Advance, 20, 178
Agni, 30, 148, 149,
234, 238
Aham, 38, 39, 179,
355
Aham Brahmasmi, 17,
39, 179
Ahankar, 120, 297,
354, 355, 358, 369,
381, 382, 386
Ahankara, 209, 210,
211, 262, 263
Ahankaric Coverings,
209
Ajapa, 170
Ajna, 100, 112, 117,
160, 168, 172, 176,
195, 211, 229
Ajna chakra, 112, 160,
168, 176, 195, 211,
229
Akasa, 234
Almighty, 107, 271,
310
Alwars, 207
Anahat, 170, 172
Anahata, 117, 165

PATH OF GRACE

- Ananda, 11, 144, 145,
216, 225, 229, 230,
299, 358, 367, 384
Anandamaya, 113,
231, 232, 296, 298,
299, 300, 314, 344,
347, 367, 375, 379,
380, 381, 383, 384,
385, 387
Andal, 217
Anima, 85
Animate
 Consciousness, 18
Annamaya, 113, 145,
216, 223, 231, 294,
298, 299, 302, 306,
308, 309, 310, 311,
312, 313, 318, 319,
321, 322, 323, 325,
328, 329, 332, 338,
343, 352, 362, 364,
366, 381
Annamaya kosa, 113,
141, 144, 145, 215,
216, 223, 294, 346
Annihilation, 132, 185,
200, 206
Anubhava, 100, 227,
249
Approach to divinity,
150
Arjuna, 186, 392
Artha, 372
Asan, 233
Asana, 87
Ascent, 11, 65, 124
Aspirant, 24, 41, 167,
169, 180, 201, 215,
392
Astral body, 124, 126,
314, 316, 317, 327,
343, 346
Atma chakra, 199, 342
Atman, 23, 145, 157,
203, 207, 314, 344,
347, 358, 362, 369,
380, 381, 382, 396
Attachment, 85, 86,
130, 137, 138, 141,
152, 167, 207, 256,
258, 349, 355, 370,
376, 409, 410, 411
Attachment to the
 Divine, 138, 141
Attainment, 6, 59, 201,
275
Attitude of Servitude,
206
Attributes, 351, 364
Austerity, 409, 411
Autobiography, 134,
171, 173, 181, 184
Avadhuta, 21, 35
Avadoot, 133, 169
Avadoothood, 133
Avatar, 70, 183
Avatars, 166, 180, 185
Avidya, 66, 67, 268
Awareness of the
 experience, 256

INDEX

- Babuji, 105, 127, 132,
141, 161, 174, 175,
184, 187, 214, 253,
263, 265, 273, 326,
394
Balance, 131, 149,
185
Balanced existence,
190
Base, 17, 64, 106,
131, 161, 168, 176,
206, 214, 237, 254,
256, 257, 258, 259,
260, 262, 273, 281
Beggar, 200
Being, 3, 6, 20, 22, 24,
27, 28, 34, 45, 51,
54, 64, 119, 121,
127, 142, 148, 158,
162, 169, 170, 171,
175, 176, 184, 187,
189, 193, 196, 199,
204, 205, 207, 213,
222, 227, 232, 252,
265, 267, 272, 275,
278, 359
Beloved, 114, 129,
293, 331, 334, 341,
346, 381
Bhakta, 206
Bhakti, 5, 245, 259,
413
Bhog, 123, 139
Bhuma, 43, 45, 55, 57,
62, 203, 214, 273,
275, 415
Bliss, 113, 229, 232,
253, 256, 257, 258,
260, 261, 262, 265,
314, 344, 347, 358,
366, 367, 379, 380,
381, 384, 385, 413,
414
Bondage, 10, 24, 46,
103, 105, 141, 142,
195, 323, 339, 343,
397
Bondage of
Attachment, 141
Brahm, 65, 179, 277,
350
Brahma, 17, 53, 117,
239, 372, 414, 415
Brahmajnanis, 106
Brahman, 38, 39, 53,
181, 182, 299, 300,
314, 354
Brahmand, 97, 122,
158, 168, 171, 172,
176, 179, 193, 197,
200, 202, 210, 217,
229, 244, 246, 280,
283, 289, 291, 314,
383, 386, 397, 414
Brahmanda, 31, 32,
34, 158, 168, 193,
203, 210, 217
Brahmanda desh, 32

PATH OF GRACE

- Brahmanda Mandal,
31, 165, 168, 193,
217
Breath, 216
Buddha, 184, 189,
209, 276, 304, 320
Buddhi, 113, 120, 297,
348, 354, 355, 356,
357, 369, 370, 373,
379, 381, 382, 384
Burning, 148, 150
Calm, 29, 153, 283
Calmness, 16, 144,
194, 196, 213, 234,
235
Causal center, 122
Causal existence, 214
Cause and effect, 64,
307, 372
Cavernous plexus,
112, 160, 170, 171
Center, 33, 52, 55, 57,
60, 64, 65, 78, 87,
89, 94, 95, 106, 107,
109, 114, 115,
117, 119, 122, 127,
130, 149, 155,
159, 162, 168, 169,
172, 173, 176, 177,
182, 197, 211, 229,
237, 238, 248, 254,
273, 277, 333, 337,
338, 377, 383, 385,
395, 393, 414
Central Energy, 61
Central Point, 52, 267
Central region, 51, 53,
57, 61, 102, 110,
218, 221, 239, 241,
247, 248, 249, 252,
253, 274, 385, 387,
407
Central ring, 52
Chakras, 74, 75, 76,
79, 80, 82, 83, 88,
93, 95, 100, 117,
165
Change, 30, 37, 45,
60, 61, 183, 186,
266, 278
Charm, 48, 169, 193
Chit, 120, 143, 144,
145, 195, 196, 198,
229, 230, 354, 358,
381, 414
Chit Lake, 195, 196,
198
Chitta, 297, 298, 313,
355, 357, 369, 373,
381, 382
Clairvoyance, 347
Cleaning, 120, 131,
149, 155, 191, 205,
317, 330, 383
Cleaning of the heart,
149
Cleanse, 116, 188
Cognition, 224, 295,
314, 347

INDEX

- Colourlessness, 149,
166, 196
- Command, 3, 26, 30,
37, 59, 62, 156, 161,
201, 275
- Commandment, 284,
286, 289, 305, 309,
311
- Commandments, 266
- Comparison, 90
- Complete Ignorance,
66, 68, 269
- Concentration, 24, 60,
125, 353, 392
- Condition, 1, 17, 19,
21, 22, 23, 26, 27,
28, 29, 30, 32, 35,
37, 39, 40, 42, 44,
45, 47, 49, 51, 57,
62, 121, 124, 126,
132, 133, 134, 141,
159, 161, 162, 167,
170, 171, 195, 196,
199, 206, 207, 209,
213, 217, 218, 220,
249, 250, 252, 263,
266, 268, 270, 274,
275
- Confidence, 54, 104,
146, 158, 198, 208,
211, 288, 393
- Conscience, 96, 242
- Consciousness, 18,
19, 20, 22, 26, 27,
39, 43, 59, 72, 75,
76, 77, 78, 79, 80,
83, 84, 85, 86, 90,
113, 118, 120, 122,
126, 128, 130, 131,
132, 134, 135, 137,
138, 140, 142, 145,
148, 152, 155, 157,
158, 165, 172, 174,
179, 180, 186, 188,
189, 190, 192, 197,
203, 204, 205, 206,
207, 215, 229, 231,
232, 233, 240, 253,
257, 261, 263, 265,
268, 276, 283, 289,
291, 297, 299, 307,
313, 315, 333, 337,
345, 347, 353, 354,
358, 363, 387, 402,
407, 413, 414
- Constant
remembrance, 134,
143, 150, 204, 224,
246, 294, 412
- Control of mind, 97
- Controversy, 111, 175
- Cosmic
Consciousness, 84,
229, 351
- Courage, 19, 52, 71,
104, 210, 404
- Covering, 24, 51, 60,
141, 144, 165, 251
- Coverings, 209, 240,
257

PATH OF GRACE

- Craving, 26, 27, 28,
41, 46, 121, 198,
232, 233, 236
- Crawl, 211
- Creation, 14, 15, 25,
55, 64, 86, 88, 98,
122, 185, 190, 235,
236, 268, 292, 365,
382, 406
- Culture, 34, 185, 216
- Curvature, 95
- D1 consciousness,
229
- D2 consciousness,
229
- Darkness, 51, 67, 71,
131, 161, 171, 172,
210, 211, 268, 269
- Darshana, 342
- Dasya bhava, 206
- Death, 171, 180, 293,
298, 306, 308, 315,
316, 317, 352, 371,
373
- Dedication, 77, 201,
223, 227, 245, 282,
288, 291, 294, 325,
350
- Deliverance, 57, 273
- Delusion, 173
- Dependency, 202
- Descent, 10, 61, 105
- Desires, 131, 340, 369
- Destination, 363
- Destiny of humanity,
189
- Destruction, 55, 183
- Detachment,, 138
- Devotee, 25, 56, 62,
213, 275
- Devotion, 5, 22, 23,
56, 71, 114, 115,
129, 136, 142, 148,
149, 150, 152, 157,
160, 205, 206, 225,
283, 286, 290, 296,
411, 413
- Dharma, 183, 241,
303, 322, 372
- Dhiratva, 210
- Diary, 220, 251
- Difficulty, 209, 232
- Disciples, 111, 210
- Discipline, 173
- Discrimination, 142,
285, 348, 356, 357,
370, 409
- Disease, 210
- Disturbance, 136
- Divine Being, 187
- Divine command, 62
- Divine Effulgence, 236
- Divine energy, 168
- Divine Grace, 25, 147,
170, 377
- Divine help, 198
- Divine knowledge, 4,
6, 26, 38, 44, 90

INDEX

- Divine luminosity, 25, 149
Divine mystery, 267
Divine path, 67, 268
Divine Personality, 38
Divine play, 193
Divine power, 178
Divine serpent, 130
Divine splendour, 149
Divine touch, 21, 133, 203
Divine will, 56, 144, 190, 201, 209, 341
Divine wisdom, 90, 132
Divinisation, 160
Divinity, 40, 104, 117, 122, 129, 130, 134, 135, 139, 144, 150, 152, 178, 182, 189, 204, 252, 260, 276, 278, 287, 378
Dreaming, 328, 333
Dreams, 76, 159, 198, 240, 333, 353
Dryness, 222, 232, 266, 327
Dual nature of consciousness, 172
Dualism, 211
Eagerness, 41, 50
Earthy consciousness, 148
Ecstasy, 21, 35, 99, 133, 178, 179, 180, 206, 413
Effect, 5, 16, 19, 23, 28, 31, 32, 33, 36, 40, 42, 45, 53, 56, 59, 61, 64, 87, 108, 110, 123, 139, 151, 167, 169, 182, 188, 224, 243, 277, 279, 294, 301, 376, 377, 391, 394, 396
Efficiency, 150
Ego, 79, 120, 131, 135, 239, 243, 244, 245, 246, 257, 261, 262, 272, 276, 286, 313, 322, 332, 338, 355, 382, 386, 414
Ego consciousness, 131, 382
Egoism, 48, 250, 261
Element of air, 29, 113
Element of earth, 114
Element of water, 85
Elements, 25, 30, 56, 79, 95, 111, 112, 113, 114, 116, 148, 156, 160, 161, 214, 234, 244, 302, 308, 382
Emotion, 133, 152
Energy, 32, 33, 61, 79, 94

PATH OF GRACE

- Enlightenment, 4, 16,
19, 25, 377
- Enterprise, 160
- Essence of existence,
105
- Eternal, 46, 48
- Etiquette, 4
- Evil, 1, 190
- Evolution, 73
- Existence, 15, 25, 35,
41, 44, 46, 48, 52,
58, 60, 66, 72, 102,
105, 107, 141, 146,
147, 156, 165, 185,
190, 214, 215, 232,
274, 281, 285, 309,
313, 324, 346, 351,
371, 372, 375, 379,
382, 383, 397, 399
- Expansion, 33, 43,
113, 158, 202
- Expansion of
consciousness, 113
- Experience, 16, 19,
29, 36, 39, 40, 43,
47, 48, 51, 52, 113,
114, 121, 144, 166,
167, 170, 173, 175,
178, 179, 180, 191,
193, 210, 227, 229,
249, 254, 256, 258,
266
- Expression of divinity,
122
- Extricate, 24, 207
- Faculties, 160
- Faith, 116, 143, 271,
288, 340, 341, 350,
410
- Fall, 56, 62, 142, 173,
186, 275
- Family Life, 4
- Fana, 203
- Fanaticism, 210, 411
- Feeling, 20, 23, 29,
32, 35, 39, 40, 42,
43, 45, 57, 121, 133,
141, 144, 145, 152,
158, 161, 167, 172,
178, 179, 180, 193,
194, 199, 204, 205,
206, 208, 212, 213,
232, 233, 249, 256,
273
- Feeling of Aham*
Brahmasmi, 39
- Feeling of servitude,
206
- Field, 33, 38, 58, 64,
105, 274
- Final state of
consciousness, 268
- Finite, 345, 349
- Fire, 25, 27, 30, 56,
111, 113, 114, 115,
148, 149, 150, 152,
159, 174, 234
- Five sheaths of
consciousness, 215
- Flux, 128, 374, 375

INDEX

- Fomentation, 224, 294
Food, 113, 132, 156
Forbearance, 3
Forehead, 45, 174,
175
Forgetfulness, 132,
158, 263
Form, 5, 24, 25, 31,
34, 37, 39, 41, 43,
48, 53, 105, 112,
124, 126, 131, 133,
172, 175, 176, 177,
181, 185, 186, 189,
197, 200, 211, 234,
235, 254, 256, 263
Foundation, 15, 222
Fragrance, 24, 45,
141, 250
Freedom, 46, 171,
216, 222, 308, 326,
371
Freedom of the self,
216
Gift, 209, 212
Gita, 186, 341
Goal, 35, 50, 67, 70,
72, 84, 86, 98, 99,
100, 112, 119, 134,
136, 138, 141, 142,
146, 148, 150, 152,
153, 157, 169, 201,
206, 214, 222, 225,
233, 246, 247, 263,
268, 277, 279, 283,
285, 286, 288, 295,
303, 326, 350, 363,
364, 366, 371, 377,
381, 397, 400, 402,
409
Goal clarity, 148, 283,
286, 409
God, 3, 14, 32, 56, 72,
97, 129, 131, 133,
134, 138, 141, 142,
156, 157, 167, 182,
185, 190, 193, 208,
212, 213, 230, 231,
235, 244, 246, 249,
263, 267, 273, 305,
324, 365, 372, 388,
411, 412
Grace, 10, 25, 99,
102, 103, 121, 137,
147, 153, 155, 158,
170, 208, 215, 225,
230, 231, 247, 249,
253, 254, 257, 296,
297, 358, 386, 397
Grace of Master, 253
Grand Master, 291,
386
Grandhis, 4, 11, 19,
69, 105, 218, 220,
222, 281
Gratification, 109, 335
Great Master, 69, 88,
102, 115, 163, 168,
176, 181, 183, 191,
195, 215, 217, 219,
221, 281, 407

PATH OF GRACE

- Great Personality, 188
Greatness, 4, 36, 182
Greed, 188, 208, 323,
367, 403, 409
Grossness, 131, 152,
258
Growth, 18, 162, 291,
292, 293, 307, 348,
377
Guide, 2, 20, 31, 34,
41, 48, 106, 205,
403
Guru, 6, 9, 21, 57,
149, 256, 257, 415
Happiness, 144, 253,
257, 258, 259, 260,
261, 265
Heart, 18, 19, 39, 41,
44, 45, 52, 57, 62,
73, 76, 78, 80, 81,
83, 109, 112, 114,
115, 118, 125, 126,
142, 143, 146, 147,
148, 149, 153, 159,
167, 170, 172, 189,
191, 199, 205, 207,
214, 229, 234, 239,
241, 244, 246, 253,
256, 274, 300, 310,
317, 346, 347, 360,
362, 393, 394, 395
Heart region, 229,
239, 244, 246, 253
Heat, 25, 40, 147, 254
Heaviness, 23, 141,
144, 167
Helplessness, 149,
222, 412
Higher Mind, 339
Higher planes of
consciousness, 132,
135, 174, 362, 402
Holiness, 32, 179
Home land, 205
Honesty, 174
Humanism, 13
Humanity, 71, 97, 189,
211, 248, 281, 293,
406
Humility, 9, 134, 199,
254, 286, 289, 351,
412
Idea about creation,
236
Idea of creation, 235
Idea of death, 171
Idea of velocity, 64,
277
Identity, 250, 257, 261,
272
Ignorance, 50, 66, 67,
68, 256, 260, 263,
268, 341, 345, 356,
368, 380, 415
Imperience, 198, 249,
251, 297, 307
Impressionlessness,
172
Impressions, 20

INDEX

- Impulse, 122
Incarnation, 33, 265
Indispensable, 52, 54
Individual
 consciousness, 233
Indra, 238
Indriyas, 312, 331
Infinite, 2, 9, 48, 49,
 57, 69, 73, 108, 134,
 135, 163, 179, 200,
 234, 274, 345, 349,
 387, 400
Infinity, 69, 71, 98,
 105, 106, 111, 115,
 116, 117, 134, 138,
 147, 154, 156, 175,
 218, 227, 239, 271,
 349, 351
Inherence, 72
Inner Consciousness,
 39, 180
Inner layer, 222, 327
Inner Powers, 44, 61
Inner State, 17
Inner voice, 356, 357
Inspiration, 142
Instinct, 140
Instrument, 37, 38, 57,
 273
Intellect, 10, 79, 120,
 122, 344, 345, 356,
 360, 361, 365, 376,
 394
Intensity of Devotion,
 23
Interest, 41, 60, 133,
 188, 269
Intuition, 142, 156,
 314, 347
Iswara, 214
Janaka, 349
Jiva, 168, 179, 212,
 240, 319, 373, 381,
 382
Jnana, 5, 11, 15, 16,
 18, 22, 26, 50, 51,
 100, 128, 135, 193,
 211, 225, 251, 257,
 268, 290, 296, 415
Jnana-hinata, 50, 51,
 251
Jnani, 6, 17, 19, 22,
 25, 26, 38, 39, 180
Joy of the heart, 142
Kala pada, 197
Kama, 173, 319, 320,
 337, 370, 372
Kanta chakra, 151,
 154, 161, 175
Karma, 57, 123, 273,
 372, 373
Katha, 382
Knot 6, 175, 229
Knot Eighth, 41, 193
Knot Eleventh, 46, 223
Knot Fifth, 28
Knot First, 19, 135,
 234
Knot Fourth, 27
Knot Ninth, 43, 199

PATH OF GRACE

- Knot Second, 23
- Knot Seventh, 32, 168
- Knot Sixth, 31, 166
- Knot Tenth, 44, 208
- Knot Third, 25, 147
- Knot Thirteenth, 48
- Knot Twelfth, 47
- Knots, 4, 10, 15, 17,
19, 23, 30, 35, 48,
56, 100, 105, 106,
107, 109, 110, 111,
114, 115, 116, 117,
118, 119, 122, 123,
130, 138, 139, 140,
141, 142, 154, 155,
156, 161, 174, 175,
190, 191, 204, 205,
207, 211, 215, 216,
220, 221, 223, 224,
225, 229, 231, 233,
236, 239, 251, 258,
279, 280, 281, 282,
283, 284, 290, 291,
292, 293, 295, 296,
334, 335, 387, 391,
396, 407, 408, 409
- Koran, 189
- Kosas, 103, 113, 141,
215, 216, 220, 221,
222, 223, 231, 297,
298, 313, 321, 322,
332, 334, 335, 343,
346, 352, 365, 366,
369, 375, 381, 384,
385, 386, 387
- Krodha, 319, 320, 337,
370
- Kshob, 127, 237, 253,
260
- Ladder, 26
- Lalaji, 145, 206, 386
- Laya, 11, 121, 130,
131, 132, 136, 137,
150, 153, 171, 208,
214, 218, 219, 248,
259, 285, 334
- Laya Avastha, 4, 19,
58, 121, 150, 153,
158, 171, 208, 218,
219, 274
- Layer, 113, 131, 168,
176, 178, 179, 222,
298, 308, 312, 313,
323, 324, 330, 346,
347, 348, 349, 350,
351, 353, 381
- Learning, 121
- Liberation, 91, 129,
140, 141, 145, 162,
195, 205, 217, 222,
288, 326, 335, 350
- Light, 15, 20, 28, 31,
35, 39, 40, 41, 42,
46, 49, 51, 53, 54,
56, 60, 67, 143, 144,
151, 157, 161, 166,
167, 177, 178, 210,
217, 268
- Lightness, 23, 141,
142

INDEX

- Lila, 14, 254, 260
Link, 17, 18
Living Dead, 236
Lobha, 337, 371
Logic, 212, 241, 363,
370, 405
Longing, 27, 171
Lord Krishna, 36, 37,
38, 40, 128, 162,
177, 180, 183, 186,
341, 370, 392
Lord Vishnu, 159
Love, 12, 22, 25, 71,
76, 78, 79, 83, 85,
114, 129, 136, 138,
141, 145, 150, 151,
188, 218, 219, 237,
249, 254, 256, 257,
271, 287, 349, 350,
352, 354, 400, 411,
412
Love and devotion, 22,
150, 151, 350
Lower centers, 115,
168
Lower region of heart,
207
Luminosity, 25, 149,
153
Macrocosm, 158
Maha Kal chakra, 183,
184
Maha Maya, 415
Mahabharata, 392,
404
Mahakalchakra, 37
Mahapralaya, 250
Mahat, 256, 297, 349
Mahavira, 189
Making, 55, 57, 188,
274
Mala, 136
Man, 2, 6, 16, 17, 18,
37, 50, 54, 57, 61,
156, 159, 166, 171,
172, 185, 187, 190,
209, 216, 257, 259,
263, 269, 273
Manas, 57, 120, 145,
273, 309, 354, 355,
356, 369, 373, 381,
382
Manifestation, 60, 86,
113, 118, 138, 168,
197, 204, 214, 235,
237, 254, 257, 258,
260, 262, 349, 358
Manomaya, 113, 215,
216, 222, 231, 298,
299, 314, 322, 323,
326, 327, 328, 330,
331, 332, 333, 335,
338, 342, 343, 344,
346, 351, 352, 353,
362, 365, 366, 381
Manomaya kosa, 113,
326, 330, 332, 333,
346, 351, 352, 362
Mantras, 149, 198

PATH OF GRACE

- Master Cell, 110, 280, 291
Materialism, 95
Matter, 4, 18, 25, 31, 32, 35, 42, 55, 59, 72, 81, 84, 86, 89, 96, 103, 112, 127, 130, 137, 151, 156, 166, 167, 172, 176, 178, 180, 197, 204, 216, 224, 235, 239, 249, 254, 261, 270, 291, 294, 301, 302, 306, 308, 309, 311, 312, 319, 363, 373, 375, 379, 387, 408
Maya, 48, 158, 172, 216, 225, 232, 239, 250, 261, 298, 356, 361, 385, 386
Meditation, 12, 18, 24, 74, 96, 98, 108, 112, 114, 120, 126, 127, 131, 146, 150, 159, 170, 176, 181, 211, 222, 225, 284, 288, 293, 295, 300, 301, 303, 306, 309, 310, 322, 327, 351, 353, 354, 358, 377, 378, 383, 384, 400
Memory, 105, 205, 222, 232, 233, 279, 328, 329, 333, 355, 361, 370, 409
Mend, 6, 7, 189
Merger, 136, 218
Merging, 4, 19, 22, 24, 26, 27, 28, 29, 31, 33, 35, 37, 39, 40, 42, 44, 47, 48, 58, 67, 121, 180, 184, 274
Methods, 59, 159, 189
Mind region, 90, 203, 239, 241, 246, 253
Miracles, 27, 87, 119, 159, 270
Moderation, 23, 132, 139, 190, 196, 323
Modifications, 284
Moha, 337, 370
Moksha, 217, 335, 372
Momentum, 15, 16, 36, 60, 61
Moola tattva, 214
Mooladhara chakra, 165
Motion, 15, 53, 64, 82, 235, 372
Motivation, 270, 331
Motive, 367
Moulding, 186
Movement, 119, 121, 145, 148, 153, 155, 177, 178, 179, 200
Muladhara, 114
Mundaka, 354
Mundane existence, 141

INDEX

- Mystery, 40, 54, 56,
267
Nadi, 89
Nature of knots, 69,
103, 109, 118
Naught, 34, 60
Nearness, 205, 208,
212
Nectar, 1, 20
Needs, 69, 98, 109,
118, 132, 138, 156,
165, 208, 212, 241,
247, 283, 284, 301,
302, 307, 310, 311,
318, 331, 341, 350,
364, 373
Negation, 44, 58, 200,
203, 206, 221, 222,
223, 267, 274, 277,
279, 294, 327, 359
Newton, 399
Ninth knot, 43, 199
Niyama, 341
Non-existence, 375
Nothingness, 199,
263, 272, 276, 297,
303, 334, 381
Object of meditation,
150
OM, 234
One real, 135, 302
Oneness, 59, 67, 207,
260, 275
Origin, 25, 106, 143,
188, 213, 237, 254,
256, 259, 317, 330,
384, 415
Pain, 328, 331, 352,
383
Panch Agni Vidya, 30,
114
Para, 193, 194, 199,
203, 217, 229, 280,
386, 397
Para Brahman, 193,
194, 199, 203, 217,
280, 386
Para cosmic
consciousness, 229
Parabrahmanda, 217,
414
Particles, 149, 158,
177, 178, 187
Passions, 340
Patanjali, 99
Path, 3, 42, 67, 106,
114, 132, 133, 138,
142, 157, 160, 173,
174, 183, 227, 268
Peace, 16, 17, 42, 46,
126, 128, 144, 188,
194, 233, 234, 250,
265, 267, 283, 301,
314, 339, 340, 341,
343, 381, 415
Penance, 409
Perception, 113, 170,
268, 344, 345, 347,
355, 409, 412

PATH OF GRACE

- Perfection, 5, 6, 132,
138, 147, 163, 257,
265
- Personality, 38, 54,
62, 102, 184, 187,
188, 189, 190, 219,
265, 272, 275, 276,
277, 278, 292, 376
- Philosophy, 73, 74,
111, 139, 156, 216,
239, 249, 320, 330,
354
- Physical body, 78, 80,
102, 241, 242, 298,
299, 302, 313, 316,
317, 346, 352, 382
- Piety, 32, 136, 179,
206, 209, 214, 215,
411
- Pind consciousness,
192, 229
- Pind Desh, 30, 31, 33,
162, 168, 176, 179,
244, 245, 407
- Pinda, 158
- Pinnacle of negation,
200
- Plainness, 22, 412
- Playground, 41
- Plexus, 80, 82, 87,
112, 115, 158, 160,
170, 171
- Plexuses, 106, 115,
397
- Plunge, 50
- Point A, 15, 21, 23, 27,
28, 29, 30, 32, 94,
132, 147
- Point B, 174, 221
- Points, 20, 21, 24, 30,
31, 34, 112, 118,
120, 155, 160, 175,
191, 211, 216, 217,
218, 219, 221
- Poison, 1, 17, 20
- Potentiality, 119, 236,
264
- Practice, 6, 19, 23, 42,
46, 57, 150, 172,
273
- Prakriti*, 127, 297, 359,
382
- Pralaya, 250
- Pramana, 249
- Prana, 79, 80, 113,
120, 299, 302, 308,
309, 312, 313, 319,
344, 346
- Pranahuti, 74, 107,
108, 124, 126, 142,
162, 215, 279, 281,
288, 301, 303, 309,
329, 334, 350, 353,
358, 362, 377, 378,
381, 383, 384, 385,
386, 388, 397
- Pranamaya, 113, 215,
216, 224, 231, 295,
298, 299, 309, 312,
313, 314, 315, 319,

INDEX

- 320, 321, 322, 323,
324, 325, 327, 328,
329, 330, 332, 338,
343, 344, 346, 352,
362, 364, 366, 381
Pranamaya kosa, 113,
346
Pranayama, 87
Prapanna, 204, 205,
207, 213, 215, 216,
217, 236, 245, 246,
334, 335, 386, 414
Prayer, 98, 147, 192,
200, 207, 208, 224,
225, 253, 277, 284,
294, 295, 311, 321,
367
Problem, 142, 170,
179, 185
Process of negation,
200
Progress, 10, 21, 32,
35, 41, 69, 96, 105,
108, 119, 133, 134,
138, 142, 151, 161,
163, 172, 179, 194,
201, 232, 239, 282,
287, 291, 311, 319,
330, 334, 335, 365,
387, 396, 397, 407
Punishment, 331
Pure Consciousness,
118, 127, 129, 297,
413
Purification, 86, 108,
119, 131, 150, 287,
298, 310, 344
Purity, 23, 35, 47, 117,
144, 155, 163, 168,
188, 205, 206, 214,
267, 272, 276, 291,
305, 310, 352, 360,
364, 365, 378, 409,
414
Purity of
consciousness, 155
Purusha, 127, 176
Quality, 83, 131, 211,
245, 291, 304, 348,
349, 383
Raja yoga, 10, 51, 56,
90, 95, 99, 110, 114,
215, 219, 227, 233,
239, 252, 253, 263,
266, 319, 342, 346
Rajas, 304, 368
Rajasic, 305
Rajoguna, 312
Ramayana, 206
Realisation, 14, 17,
24, 28, 34, 42, 66,
67, 72, 84, 88, 162,
201, 222, 227, 285,
287
Reality, 3, 5, 7, 23, 27,
39, 42, 46, 56, 98,
103, 105, 172, 174,
178, 182, 185, 202,
213, 232, 239, 249,

PATH OF GRACE

- 250, 254, 264, 266,
267, 272, 314, 346,
357, 359, 360, 371,
378, 397
Realm of knots, 251
Realms of
 consciousness, 118,
 132
Refined
 consciousness, 253
Refined existence, 58,
 274
Reflection, 46, 144,
 260, 270
Relationship, 44, 234
Religion, 15
Remembrance, 143,
 150, 167, 200, 204,
 256, 282, 289
Renunciation, 349,
 376
Repentance, 205, 207
Research, 217, 223
Reserved, 265
Resignation, 193
Rest, 42, 46, 148, 167,
 211
Restlessness, 20, 136,
 151, 154, 167, 233,
 279, 289
Reverential
 consciousness, 44,
 204, 206
Rta, 259, 384
Rudra, 33, 117, 169
Sabda, 234
Sacrifice, 146, 227,
 286, 367
Sadguru, 6, 48
Sadhana, 70, 73, 75,
 84, 86, 95, 96, 100,
 107, 116, 121, 124,
 137, 154, 169, 170,
 209, 219, 220, 223,
 227, 244, 247, 269,
 270, 276, 284, 294,
 304, 311, 312, 313,
 327, 330, 336, 342,
 343, 350, 352, 359,
 364, 366, 367, 375,
 388, 408
Sahaj Marg, 67, 267,
 268
Sahasrara, 88, 89, 93,
 95, 100, 102, 110,
 114, 117, 211, 227,
 229, 231, 246, 335,
 385, 387
Saint Kabir, 385
Sakti, 169, 238
Salokyata, 279
Salvation, 14, 129
Samadhi, 150, 289,
 351, 358, 380, 414
Samatva, 117
Samavastha, 18
Samkhyā, 128
Samskaras, 198, 243,
 329, 333, 357, 369,

INDEX

- 372, 375, 377, 379,
383
Santhi, 230, 233
Sarupyata, 11, 20, 121
Sat, 117, 144, 145,
229, 230, 267, 358
Satchitananda
 experience, 144
Satsangh, 222
Sattva, 304, 359, 368
Sattvic, 304, 305
Satyam, 366
Sayujyata, 11, 20, 28,
47, 122, 279
Seat of Atman, 23
Seeker, 42
Sense Of
 Consciousness, 18
Sense of liberation,
195
Senses, the five, 315
Sensuousness, 173
Servant, 44, 200
Service, 4, 72, 146,
183, 186, 201, 227,
248, 287, 367, 378
Shakti, 33, 87
Shanti, 127, 415
Sheaths, 215, 216,
222, 299, 302, 313,
326, 334, 335, 344,
346, 381
Shelter, 132, 210
Shiva, 117, 173
Shri Ram Chandraji, 9,
57
Shri Ram Chandraji of
Fatehgarh, 9
Siddhis, 30, 75, 84
Simple consciousness,
232
Simplicity, 22, 23, 47,
267
Sleep, 76, 78, 309,
313, 315, 316, 368,
380
Solidity, 151
Solution, 132
Soul, 10, 23, 24, 40,
52, 83, 105, 112,
118, 120, 141, 181,
185, 195, 200, 203,
205, 215, 216, 242,
258, 260, 291, 313,
316, 317, 339, 340,
346, 348, 354, 359,
361, 373, 413, 414
Sound, 29, 30, 115,
170, 172, 234
Space, 30, 134, 154,
189, 351, 379, 393
Special Personality,
103, 265, 273, 277,
278
Sphere of divinity, 40
Spirit, 5, 71, 81, 83,
112, 129, 142, 144,
172, 284, 325

PATH OF GRACE

- Spiritual experience, 23, 73, 266
Spiritual journey, 84, 96, 114, 229, 268, 385
Spirituality, 1, 13, 53, 54, 74, 97, 105, 119, 128, 135, 142, 149, 168, 269, 341, 350, 360, 365, 379, 388, 400, 407, 409
Splendour, 149, 237, 238, 239, 248, 250, 253, 256, 257, 258, 259, 260, 261, 284, 385
Sri Rama, 188, 206, 380
Sri Vaishnavism, 212
State of negation, 221, 267
Strange experience, 129
Sub knot, 133, 135
Substance, 14
Success, 142, 269
Sudarsana, 183, 184, 185
Summer, 155
Super Consciousness, 190, 192, 229, 232, 234, 265, 410
Superfine consciousness, 229
Supplication, 44, 45
Support, 21, 31, 50, 71, 198, 247, 405, 406
Supramentalisation, 12
Supreme, 9, 37, 184, 186, 200, 219, 349, 351
Supreme Personality, 184, 186, 219
Surat, 181, 182
Surrender, 143, 149, 152, 199, 201, 202, 212, 214, 218, 225, 245, 283, 287, 290, 296, 361, 383, 412, 413
Surrender to Master, 413
Sushumna, 89
Swami Vivekananda, 304
Swimming, 57, 274
Synergy, 399
Taittiriya, 379
Tam, 51, 66, 267
Tamas, 304, 312, 368
Tamasic, 305, 347
Tapas, 148, 376
Target, 37
Teacher, 6
Teaching, 189
Telepathy, 270
Test, 155
Testimony, 293

INDEX

- The Mother, 298, 415
The self, 6, 20, 21, 44,
45, 58, 67, 131, 132,
135, 150, 152, 158,
166, 169, 182, 193,
199, 202, 203, 206,
211, 213, 218, 262,
270, 274
Thought, 15, 16, 18,
22, 24, 26, 29, 41,
50, 52, 58, 61, 64,
65, 131, 134, 149,
158, 159, 166, 171,
173, 181, 182, 187,
203, 222, 277, 278
Thoughtless, 250
Time of Creation, 15,
122
Trainer, 120, 125, 126,
162
Training, 155, 163
Transcendental
consciousness, 232
Transformation, 12,
14, 93, 95, 165, 187,
188, 189, 204, 229,
245, 246
Transformation of
consciousness, 165
Transmission, 10, 120,
142, 247, 281, 377,
389, 391
Transpersonal, 81,
165, 232, 407
Transpersonal
consciousness, 232
Travel, 170, 285, 353,
387
Trikuti, 168, 170, 171,
176, 203, 229
Trust, 96, 130, 139,
289
Truth, 12, 35, 38, 39,
69, 71, 72, 75, 84,
128, 210, 241, 243,
246, 247, 263, 291,
307, 348, 366
Turiya, 221
Ultimate, 9, 14, 27, 39,
42, 48, 50, 58, 65,
67, 98, 107, 127,
136, 143, 144, 157,
160, 165, 181, 189,
211, 232, 233, 261,
269, 272, 274, 277,
299, 300, 347, 359,
371, 397
Ultimate Being, 12
Ultimate
consciousness, 261
Ultimate Goal, 50
Ultimate Reality, 232,
272, 299
Uniformity, 64, 277
Universal
consciousness, 84,
413
Universe, 179, 183,
187, 214, 235

PATH OF GRACE

- Unmanifest, 81, 376
Upanishads, 11, 149,
270, 299, 354, 382,
384
Vacuum, 46
Vairagya, 41, 135,
136, 138, 191, 193,
194, 204, 207, 282,
283, 290, 324, 342,
349, 387, 394, 410
Values, 90, 113, 345
Veils, 112
Vibrations, 15, 30, 61,
158, 170, 172, 176,
195, 196, 200, 246,
253, 258, 289, 317
Vidya, 30, 66, 67, 155,
239, 268
Vijnanamaya, 113,
215, 216, 225, 231,
296, 298, 299, 314,
327, 343, 344, 346,
347, 348, 350, 351,
352, 353, 359, 362,
363, 364, 365, 366,
369, 381, 384
Vijnanamaya kosa,
113, 225, 296, 344,
347, 348, 363, 381
Vikshepa, 136
Virat, 32, 37, 183
Virat Region, 37, 183
Visuddha, 114, 158,
160, 165, 333
Visuddha chakra, 160
Viveka, 115, 128, 136,
138, 191, 282, 283,
289, 290, 324, 342,
348, 349, 387
Voice, 111, 198
Waking, 313, 368
Warning, 194
Weakness, 211
Wealth, 260
Will, 3, 7, 20, 22, 23,
24, 25, 28, 35, 36,
42, 44, 49, 50, 51,
53, 54, 56, 60, 62,
65, 119, 120, 121,
129, 133, 144, 153,
154, 155, 158, 163,
168, 170, 173, 185,
190, 193, 194, 200,
202, 209, 220, 221,
222, 229, 261, 268,
269, 270, 272, 275
Wisdom, 2, 3, 30, 89,
132, 197, 262, 284,
289, 293, 299, 314,
347, 357, 360, 361,
400, 405, 408, 414
Wish, 254
Wonder, 134, 220,
249, 251
Worship, 43, 98, 166,
204, 219, 244, 245,
259, 285, 337
Yajnas, 59
Yama, 339, 341, 382

INDEX

- Yatra, 103, 108, 109,
110, 130, 134, 137,
138, 166, 218, 219,
221, 280, 282, 283,
284, 285, 290, 292,
334, 335, 351
Yoga, 5, 9, 32, 51, 56,
74, 87, 89, 93, 94,
98, 99, 108, 118,
119, 120, 128, 132,
133, 169, 172, 173,
197, 211, 219, 227,
249, 266, 299, 303,
341, 352, 372, 373,
375, 379
Yogi, 30, 32, 34, 56,
65, 89, 176, 267,
385

The human psyche has been struggling to rid itself of the clutches of bestial consciousness and has been meeting with more failures than successes through the human history. The blend of the animal, human and divine in the consciousness of an individual and the struggle or interplay of these has been the drama of human life. The attempts to divinise and/or humanise the consciousness made through culture, tradition, science and religion have met with varying proportions of success and the struggle is one. The time has come when Divinity chose to interfere in his endeavour and through the descent of Sri Ramchandra of Shahjahanpur it has found a way to the heart of all human beings to support and supplement the individual effort for transformation. The book "Towards Infinity" of Sri Ramchandra is the road map of the Path of Grace. The commentary on this book is a lucid explanation of the various stages of progress in human consciousness and is a book of the first of its kind in the study and evolution of consciousness. This work could change the way of looking at the problem of human evolution to the Divine and related spiritual and psychic research.

The book is complete in all respects and is a "Golden Jewel Book Studded with Pearls"

- Sri V. Krishna

"In a single publication Path of Grace strides over the Evolution of Consciousness. Never before in the history of Mankind, indubitably, such an elaborate, comprehensive and exhaustive study on inscrutable intricacies on the path along with synthesis of dynamic effect of various sheaths of consciousness is ever undertaken. In the ages to come, practitioners of Pranahuti Aided Meditation, scholars and aspirants engaged in serious pursuit of reality may well view this monumental piece of work as deep insight into pure state of consciousness and reality. Along the way the author wisely revisits his earlier works and exerts himself a lot in the matter of integrating decades of experience in practice as well as training aspirants revealing as well as enlightening more details on rings of splendour, near the sacred precincts of the Base/Origin/Super finest state of Super Consciousness."

- Dr. B.V.S.K. Sastri

Rev. Sri K.C. Narayana has expounded brilliantly and clearly the various aspects of sadhana required by one who aspires to reach the goal of nothingness. The author has been extremely kind to give us an insight into the rings of splendour that is not possible other than by Divine Grace. We are forever indebted to Rev. Sri K.C. Narayana for providing us with this work.

- Sri K.C. Srihari

Rev. Sri K.C. Narayana garu has given a detailed description of the spiritual journey through 13 knots and rings of splendour depending on his rich experience in a more practical way. The commonness and differences between the Natural path and traditional systems of yoga have been elaborately explained. Detailed information provided regarding shatchakra sadhana and kundalini is very enlightening. I was a serious practitioner of shatchakra sadhana for about 20 yrs prior to joining this system and much of information given in this book is new to me. The information provided on the Five Kosas is an original contribution of the author and is not available elsewhere.

- Dr. M. Janardhan Reddy